Infant-Baptism (2)

AND

Church-Membership

PROVED:

And alſo the

Mode of Baptiſm

TO BE

By SPRINKLING, &c.

In Anſwer to

Mr. *Benjamin Denne*'s Book.

By *Giles Shute* of *Limehouſe*.

LONDON,

Printed by J. R. and are to be ſold by *Nath. Ponder*, at the *Princes-Arms* in *London-Hall*, and at the Author's Houſe in *Lime-houſe*, 1675.

Price Three Pence.

BIBLIOTHECA BODLEIANA

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SPRINKLING,

In Answer to

Tyrannus Dennis's Book

By Sister Sarah of Limehouse.

LONDON,

Sold by J. K. and are to be sold by Mr. [illegible], at the Princes-Arms in [illegible] and at the A[illegible]'s Head in [illegible], 1695.

Price Three Pence.

Here followeth some Observations *I have made upon the Principal* Arguments *Mr.* B. D. *hath produced against* Infant-Baptism *and* Church-Membership, *in his Book, Intituled,* Brief Remarks upon the *Epistle* of Mr. *Fran. Mence*'s Book, Intituled, *Vindiciæ Fœderis.*

I Cannot but acknowledge with deep regret of Spirit, that I should have such a just occasion offered unto me, to controvert these Points with my indeared Friend and very good Neighbour Mr. *B. D.* whom I esteem and honour, who of himself, separate from that part of his Principle, is very moderate and civil: But I cannot possibly avoid this my Proceedings, in point of Honour and Veneration to that Eminent Servant of the Lord, Reverend Mr. *Mence*, subordinate to the Honour and Glory of God, which is that I aim at above all.

1. Because while he was Answering Mr. *H. C*'s. Book, in vindicating and clearing himself from the many abominable false Accusations and Calumnies which Mr. *C.* laid to his Charge, just as Mr. *Mence*'s Book was ready for the Press, Mr. *B. D.* very ungently falls upon him also publickly in print, so that Mr. *M.* had not time to Answer his whole Book; but he hath fully Answered that part of it wherein Mr. *D.* bore so hard upon his

Credit and Reputation, by his endeavouring vindicate and justifie Mr. *C.* as may be seen in *Postscript* of Mr. *M*'s. Book.

2. I have as much reason, and as clear a C to vindicate and justifie Mr. *M.* as Mr. *D.* had vindicate and justifie Mr. *C.* and a great deal mo for the former had Truth on his side, but t latter had not.

3. My Third Reason for it is, Because Mr. hath shot at me through Mr. *M.* Sides, altho he hath not mentioned my Name, *viz.* in gross Reflection upon something I writ formerl concerning the preventing Grace of Habit Faith, in my *Replication* to Mr. *H. C*'s. Book a it; which Doctrine I shall, in my way, plai prove and vindicate again in this insuing I course.

4. I have not ingaged at this time in this C troversie, to undervalue nor diminish the Re tation of worthy Mr. *M.* whom I highly este and honour, as if he had not been able to h Answered his whole Book himself as well a part thereof; but, as I hinted before, he straitened for time.

5. Neither did I undertake it without Mr. M consent and approbation.

6. And Lastly: I shall take all the care I c to avoid all undue, unbecoming Reflections, m than purely what the nature of things calls f and will justly bear, because I will not give just occasion of offence. Thus having cleared m way, I shall now proceed to the matter in ha And,

First of all: I shall begin with Mr. *B. D*'s. Fi Argument, which is as followeth:

In *page* 2. saith he, *It is none of the mos Arguments with me against Infant-Baptism, tha Authorities brought for it are so often changed,*

the Mediums to prove it so contested among the persons who agree in this only, To practice it.

To which Argument I thus reply:

1. *It is none of the meanest Arguments with me* (saith Mr. D.) *against Infant-Baptism, &c.* Therefore it must be one of his greatest and chiefest Arguments against it. But let us see what this Logick of our Opponents will afford us.

1. If difference in Opinion be such an infallible Argument against us, so as to decide the Controversie, then those that have the greatest difference among themselves in Opinion, must yeild and submit unto the other Party that hath the least: And if this be granted, as inevitably it must according to Mr. D's. *Thesis*, then I doubt not but that we shall find a great opportunity to furnish our selves, out of our Opponent's Arcenal, to prove Infant-Baptism to be Authentick; for I know not of any sort of People among us Protestants, that differ so much in Opinion as those do that are against Infant-Baptism; and therefore I shall proceed to name some of them.

1. There are *Arminians*, that hold General Redemption and Falling away from True Grace, *&c.*

2. There are those that hold the mortality of the Soul with the dissolution of the Body, *&c.*

3. There are a sort among them that are called *Seekers*; and these are the moderatest of them all.

4. There are those that hold the Seventh day of the Week to be the weekly Sabbath, even as the Jews do; and I have heard of some that have travelled further in that Jewish Road, *viz.* to Circumcision.

5. There are those to be found among them, that are *Socinians*, who deny the Deity of Christ,

6. There is another ſort among them who pro-
vide Legs of mutton for Supper at the Lord's
Table, juſt before they Celebrate the Lords-ſupper.
But I know not what Reaſon they can produce for
ſuch a practice as that, unleſs it is becauſe our
Saviour Chriſt did eat the Paſſover juſt before he
inſtituted the Lords-ſupper; at which time he
aboliſhed it, with all the reſt of the Ceremonial
Law, Sabbath and all, and freed us from the Paſ-
over for ever.

7. There are ſome few among ſeveral ſorts of
theſe, that are for Singing of Pſalms.

8. There are a ſort of this Opinion in *Germany*,
that are for ſprinkling and pouring water on the
Head and Face only in Baptiſm; and I have lately
heard, that ſome of them practice ſprinkling in
Baptiſm here in *England*.

9. And Laſtly: There are another ſort of them,
who are reckoned the ſoundeſt of them, and do
differ from moſt of all the reſt.

Now it hath been obſerved by ſome, that there
is not Two Congregations to be found among any
one ſort of theſe I have named, that agree in all
points one with the other, but differ in Opinion
in themſelves: No, nor one Congregation that
but differs in their Opinion one with another.
Now all theſe agree in nothing but in the Subject
and mode of their Baptiſm, namely, in dipping the
Adult (thoſe only excepted that are for ſprinkling).
Now if Mr. *D.* cannot find out ſo many differing
Opinions among us Proteſtants, who are for Infant
baptiſm, then the Argument is clearly falling on
our Side; Therefore I challenge Mr. *D.* to find
out ſo many ſorts among us who are for Infant
baptiſm, that do ſo vaſtly differ in Judgment
from another, as thoſe do which I have named.
Nay, as for Mr. *D.* himſelf, ſhould his Book be
ſtrictly examined, and compared with Mr. *K.*

and Mr. *B. K*'s. Books, it will evidently appear, that as thoſe Two Noted Authours contradicted one another, and themſelves to boot, even ſo hath M. *D.* contradicted them both, and himſelf into the bargain, as I ſhall clearly prove upon him hereafter.

Thus you ſee one of Mr. *D*'s. Topping Arguments againſt Infant-baptiſm utterly deſtroyed, and himſelf out-ſhot in his own bow.

2. Saith Mr. *D.* in *page* 2. That *a poſitive Right that flows only from the Will of the Legiſlator, ſuch as Baptiſm is, both as to the Subject and the manner of its Adminiſtration, ſhould have by you its foundation in the Covenant made with* Abraham *in* Gen. 17. *relating to his Natural poſterity*, &c.

To which I Anſwer as followeth:

1. Saith Mr. *D. A poſitive Right, both as to the ſubject and the manner of its Adminiſtration*,—— By which he intends dipping of the Adult onely: But he hath not proved it, neither can he (I am ſure), ſo long as he lives: For firſt, he cannot prove it by St. *John the Baptiſt*, who was the firſt that ever Adminiſtred that Ordinance after the coming in of the New Diſpenſation of the Goſpel; for he baptized *Jeruſalem*, and all *Judea*, and all the Region round about *Jordan*, *Mat.* 3. Now if *Jeruſalem* was baptized, then Infants were baptized; for otherwiſe it could not be ſaid, that *Jeruſalem* was baptized; for no doubt, but there were abundance of Infants in ſuch a great and populous City as that was: Therefore *John* baptized Infants as well as Adult perſons, or elſe he could not baptize *Jeruſalem*.

2. He baptized all *Judea*, and all the Region round about *Jordan*; he baptized all that came, or were brought, unto him; and the Scriptures are true, and cannot be broken.

3. This *all* here mentioned could not be comprehensive of every individual Person; but if it had been so, young Infants must have been included therein also.

4. I humbly conceive this *all* is to be understood of some of all Ages and Sects, *viz.* men, women, and children; and to deny both these Senses of it, is to lay violent hands upon the Sacred Scripture, for if either of these had been excluded, it could not have been *all*. But,

2. We do not find that St. *John* did baptize any but those of the Circumcision.

3. He did not refuse any of the *Jews*, the Stock of *Abraham*, that came to his Baptism, that did not wilfully and obstinately reject it themselves, though at the same time he forbad them to take up and rest in their Covenant-relation to *Abraham*.

4. All those that were baptized by St. *John* were not all true Believers, because we find that many that were Followers of Christ, and cryed *Hosanna* unto him at one time, cryed *Away with him, Crucifie him* at another: For St. *John* baptized with water unto Repentence. Thus you see I have clearly proved from the Scripture, That *John* baptized Infants as well as Adult Persons: Therefore on whose Side lyeth the *positive Right* now, on yours or ours, think you?

2. I observe that when ever our Opponents have occasion to mention any thing about God's Covenant established with *Abraham*, they will not lay down the Covenant fairly at length, and open all the parts of it, and rightly divide and explain it, that People might readily see the extent of it, whether it was extended to the male children only (as some without ground suggest, because the male children only were circumcised) or to both male and female; Therefore I will lay it down in the

them, and make ſome Obſervations on it, and draw ſome Concluſions therefrom.

Gen. 17. 7, 11. *And I will eſtabliſh my covenant between me and thee, and thy ſeed after thee, in their generations, for an everlaſting covenant; to be a God unto thee, and to thy ſeed after thee.*

1. All thoſe with whom God eſtabliſhed his Covenant are included in the Token thereof, the female Seed of *Abraham* as well as the males, unleſs it could be proved that the females were no part of *Abraham*'s Seed: For,

2. Though Circumciſion, as to the Letter of it, belonged only to the male Seed, yet the vertue and efficacy thereof extended to the female ſeed alſo, becauſe after God had eſtabliſhed his Covenant with *Abraham* and his Seed, he ſaid, without variation or change of Speech, in *verſe* 11.

Ye ſhall circumciſe the fleſh of your fore-skin, and it ſhall be [*a*] *token of the covenant betwixt me and you.*

Who are theſe [*you*] that God eſtabliſhed the Covenant with? Were they *Abraham* and his male Seed only? No; it was *Abraham* and all his Seed, both male and female, very few excepted.

3. Here is another thing to be obſerved which is very important, with a reſpect to the Controverſie in hand, and that is this, *viz.*

1. This Token of the Covenant is called [*a*] Token of the Covenant; but the Token of the Covenant God eſtabliſhed with *Noah*, is called [*the*] Token of the Covenant: And the Reaſons of it, I humbly conceive, are principally theſe Two.

1. Becauſe the Rain-bow is perpetual, and was to have no Succeſſor; and therefore it is emphatically called [*the*] Token of the Covenant.

2. The other was called [*a*] Token of the Covenant becauſe it was to have a Succeſſor, being

it was to expire, and come to an end, with the Ceremonial Law.

3. What was to ſucceed and ſupply the room of Circumciſion if Baptiſm doth not? For there were no other Ordinances of God, that either then had, or now have, to do with the Subjects external part of the Fleſh, but theſe Two, namely, Circumciſion and Baptiſm.

4. Neither were there then, nor are there now, any other Ordinances of God wherein the Subjects were then, or are now, wholly paſſive, but theſe Two, *viz.* Circumciſion and Baptiſm: For, as none were to circumciſe themſelves then, ſo none are to baptize themſelves now.

5. For a further confirmation of what I have ſaid touching theſe things, pray obſerve, and take good notice, and you ſhall find, that Circumciſion and Baptiſm are both joyned together in the Antitype, *viz.* 1. Circumciſion of the Heart; and 2. Baptiſm of the Holy Ghoſt; in which all the Subjects are paſſive: And theſe are both one and the ſame; for Circumciſion of the Heart is Baptiſm of the Holy Ghoſt, and Baptiſm of the Holy Ghoſt is Circumciſion of the Heart; that is, Regeneration and Sanctification, which is pure preventing Grace.

Mr. *H. C.* hath ſo far yeilded unto the Truth of theſe Things aforeſaid, as that he hath publickly declared in Print, *viz.* That *as Circumciſion was the door of entrance into the Jewiſh Church, which was national, ſo Baptiſm is the door of entrance now into the Goſpel-Church, which is congregational.*

Now if the female Seed of *Abraham* were as much intereſſed in the benefit of Circumciſion as the male ſeed were, then no women could be entred in at that door into the Jewiſh Church and been Members of it; for that door would have been ſhut, and faſt bar'd againſt them.

This must be granted, *viz.* Either the female seed of the Jews had a benefit by Circumcision as much as the male seed had, or they could not have been Members of the Church with them; for otherwise, they must deny all Women entrance into the Gospel-Church by the door of Baptism, because as Circumcision was the door of entrance to all the Members of the former, even so Baptism is now the door of entrance to all the Members of the latter. Thus you see all the Arguments to prove the contrary are confuted, notwithstanding Mr. *D*'s. saying, that the male children of *Abraham*'s natural Posterity were only to be circumcised; and his wondering, that from this Covenant should be devolved a Right on the Gentile Church to baptize their Children, both males and females, is brought to nought.

6. And lastly: I shall humbly offer some Reasons why the male children were to be circumcised, and not the females.

1. It was to præfigurate the death and sufferings of Christ, who was given for a Covenant of the People, and was to be cut off and die for the Sins of his People: Therefore as St. *Paul* saith in another case, *Was Paul crucified?* so say in this, *viz.* Was a female to be crucified for the sins of the People? I think there are none but will deny, that

2. This also was the reason why the Paschal Lamb for Sacrifice must be a male of the flock without blemish, and not a female; which did likewise præfigurate Christ's Incarnation and Crucifiction: For, 1. He must be a man, and not a woman: 2. He must be a man without sin: 3. He must be taken out of the flock of God, namely, the Tribe of *Judah*: 4. And lastly: He must be offered up without spot to God, for the sins of his People, 1 *Cor.* 5. 7.

Therefore

Therefore, for these Reasons, the male children were circumcised, and not the female: But yet notwithstanding, the female seed of *Abraham* were as much in the Covenant of Grace, and shared as much in the Redeeming Love of Christ, as ever the male children of *Abraham* did.

3. The Token of the Covenant was, and still is, to be on the flesh, because all flesh had corrupted its way; therefore nothing short of the death and sufferings of Christ could appease the Wrath of God, and reconcile him unto us, and retrieve us from that lost and condemned state of sin and misery, into which the Fall of *Adam* had involv'd us: But Christs Deity did not suffer, for it was impossible; it was only the Humane Nature of Christ that suffered, and was cut off, but not for himself, but for the sins of the People, *Dan.* 9. *And after threescore and two weeks shall Messiah be cut off*: There was the Antitype, or end of Circumcision; for he suffered both in body and soul, *Isa.* 53. 11. *His soul was made an offering for sin.* Thus I have proved, That the female seed of *Abraham* were interessed in the Token of the Covenant as well as the males; and so are all the seed of Believers now, and have all a Right to the Ordinance of Water-baptism, the successive Token of the Covenant of Grace: For as Circumcision of the Heart, and Baptism of the Holy Ghost, both signifieth one and the same thing, even as Circumcision in the Letter, and Baptism with Water, signifieth one and the same thing, namely, Regeneration and Sanctification by the death, merits, and Spirit of Christ.

3. Mr. *D.* hath positively asserted, That the Covenant God established with *Abrahnm*, and his Seed, was a Covenant of peculiarity, *viz.* a Covenant made peculiarly with *Abraham*, and his Natural posterity; but this I shall make appear

to be a very groſs miſtake, for ſeveral Reaſons:

1. Becauſe it was not a new made Covenant with *Abraham* which never had a being before, as appeareth by the very words in Gods Declaration to *Abraham*, *viz.* for thus ſaith the Lord, *And I will eſtabliſh my covenant between me and thee, and thy ſeed after thee*, &c. Though it is true, that it was new to *Abraham* and his ſeed, becauſe they were never in it before.

2. This Covenant which God calls *my covenant*, which he eſtabliſhed with *Abraham* and his ſeed, is the ſame which God made (*firſt*,) with *Adam*, and his ſeed after the Fall, *Gen.* 3. 15. and (*ſecondly*,) it's the ſame which God eſtabliſhed with *Noah*, and his ſeed, after the Floud; for God uſed the very ſame frame of Speech with *Noah* as he did with *Abraham*, as you may ſee *Gen.* 9. 9. *And I, behold I, eſtabliſh my covenant with you, and with your ſeed after you*: That was with *Noah* and his Houſhold, and their Poſterity. *Gen.* 7. 17. *And I will eſtabliſh my covenant between me and thee, and thy ſeed after thee.*

1. *Behold, I eſtabliſh my covenant*, &c.

2. *And I will eſtabliſh my covenant*, &c.

What difference is there between theſe Two eſtabliſhments of the Covenant? Even none at all. Then it muſt be one and the ſame Covenant; nay, God telleth us ſo; for both to the one and to the other, God calls it emphatically *my covenant*. So it was not a Covenant made peculiarly to *Abraham* and his natural poſterity.

2. Let us addreſs our ſelves to Gods frame of Speech concerning the Tokens of the one and of the other.

1. In *Gen.* 9. 12. *And God ſaid, This is the token of the covenant which I make between me and you*: That was *Noah* and his Houſhold.

2. In

2. In *Gen.* 17. 11. *And ye shall circumcise the flesh of your fore-skin, and it shall be a token of the covenant betwixt me and you.* But it may be objected, What congruity or agreement is there between these two Tokens of the Covenant, the Rain-bow and Circumcision? Why there is very sweet agreement between them both; for in effect, it's one and the same; for they are both Tokens of God's Love and Grace, primarily and especially unto his own covenanting people.

3. Persons may as well say, That the Rain-bow is the Covenant, as to say that Circumcision is the Covenant, being both but Tokens thereof.

4. The Covenant of Grace had its beginning at the Fall of *Adam*; for had our First Parents stood in their primitive state of innocency, there would have been no room for the Exercise of Grace and Mercy; for misery, in a sense, may be said to beget Grace and Mercy; for in *Gen.* 3. there came in all our misery; and in *verse* 15. there came in Gods free preventing Grace and Mercy, which is his Darling Attribute; for Mercy is his delight.

5. The Covenant of Grace ran down in a Lineal Descent from *Adam* and his posterity, to *Noah* and his, and took in *Job*, *Melchizedec*, *Elihu*, and *Abraham*, *Isaac*, and *Jacob*, *Moses*, *David*, and all the Patriarches; and last of all, it devolved upon the Gospelized Gentiles, and all their posterity; and this only is the Covenant of Grace; for was it not great Grace, that God should not only spare Man when he first broke out into open Rebellion against him, but found out a Ransom for him.

6. All those that are, or have been, or may be in the Covenant of Grace, are not, nor ever may be in the Covenant of Redemption; but all that are in the Covenant of Redemption,

go through the Covenant of Grace to Glory.

7. All the Elect of God are in the Covenant of Redemption, and were so from all Eternity; for that Covenant was made between God the Father and his Eternal only Son, 2 *Tim.* 1. 9. *Who hath saved us, and called us with an holy calling; not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began*: But the Covenant of Grace was made with Man by God the Father in his Son Christ Jesus, in the beginning of Time, immediately as soon as man Fell, *Gen.* 3. 15.

8. Not one Soul of all those in the Covenant of Redemption, shall ever sin to such a degree as to fall short of eternal life and salvation; for they are all in the hands of Christ, and none can pluck them thence, *John* 10. *My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life: And they shall never perish, neither shall any pluck them out of my hand.*

1 John 3. 9. *Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin because he is born of God.*

This respects the believers perseverance in his spiritual state, and not his spiritual frame of heart; for the same Apostle saith, in the same Epistle, *chap.* 1. 8. *If we say that we have no sin, we deceive our selves, and the truth is not in us.* Many Thousands have sinned themselves out of the Covenant of Grace, and fallen short of eternal life and salvation: For as God's eldest Son upon Earth, namely *Adam*, sinned and broke the Covenant of Works, so *Adam*'s eldest Son, namely *Cain*, was the first that sinned himself out of the Covenant of Grace; and *Ham* was the first that sinned himself out of the Covenant of Grace after the Flood; and *Judas* sinned himself out of the Covenant of Grace under the Dispensation of the Gospel,

Goſpel, and all thoſe Jews we read of in *Rom.* 11. where it is thus ſaid;

For if the firſt fruit be holy, the lump is alſo holy; and if the root be holy, ſo are the branches:

And if ſome of the branches be broken off, and thou being a wild-olive tree, wert graffed in among them, and with them partakeſt of the root and fatneſs of the olive-tree:

Well; becauſe of unbelief they were broken off.

9. This Olive-tree, which the Jews were broken off from, and the Gentiles graffed into, was the Covenant of Grace: Miſtake me not; for I do not hold [that] popiſh Doctrine of falling from true ſaving Grace; for it is impoſſible for any to fall out of a ſtate of Grace, though they may fall out of the Covenant of Grace, becauſe they are in the Covenant of Redemption, which is the inner Court, *viz. Sanctum Sanctorum.*

10. And Laſtly: All that are in the Covenant of Grace are the Subjects of Water-baptiſm; they are either baptized, or ought to be: But none but thoſe that are in the Covenant of Redemption are circumciſed in heart, and baptized with the Holy Ghoſt, and with fire.

2. Saith Mr. *D.* in *pages* 2, 3. *How came it to paſs that holy men, ſuch who were intereſſed in the Covenant of Grace, at the very inſtant of making this Covenant of Circumciſion with* Abraham, *were not concerned in that Covenant, and the Token of it? ſuch as* Melchizedec, &c. *and the Fathers before the Flood to* Abraham's *Time, and after to* Job *and his Family, and the Saints of God contemporary with him, ſuch as* Elihu *and* Job's *Three Friends,* &c.

The Learned Mr. N. Cox *hath ſo ſolidly opened this Covenant of peculiarity made with* Abraham, *&c.*

Here

Here are ſeveral things to be obſerved from theſe Words of Mr. *D*'s:

1. Is this; He calleth the Covenant which God eſtabliſhed with *Abraham*, and his Seed, a Covenant of Circumciſion.

2. He queries how it came to paſs, that theſe holy men were not concerned in that Covenant, and the Token of it: Which is a contradiction; for firſt, he aſſerts the Token of the Covenant, *viz.* Circumciſion to be the Covenant it ſelf; and how and where he will find another Token for the Token of the Covenant, I know not.

3. I obſerve Mr. *D*'s drift and deſign in calling God's Covenant with *Abraham*, and his Seed, a Covenant of Circumciſion, is to make way to lay a foundation to build their Covenant of peculiarity on; but this I will prove to be a groſs miſtake, for theſe Reaſons following.

1. Circumciſion could not be the Covenant it ſelf, becauſe (according to their own Principles,) all the female ſeed of *Abraham* would have been excluded and ſhut out; for they will not grant, nor allow, that the female ſeed of *Abraham* were any way concerned in Circumciſion, or had any benefit by it.

2. Circumciſion could not be the Covenant, becauſe it was but a Token of it, *Gen.* 17. 11. *And ye ſhall circumciſe the fleſh of your fore-skin, and it ſhall be a token of the covenant between me and you*: That was with *Abraham*, and all his Seed, both male and female.

3. Circumciſion could not be the Covenant, becauſe in the Covenant it ſelf God promiſed to be *Abraham*'s God, and the God of his Seed after him, in their Generations, *Gen.* 17. 7. Ay, and *to a thouſand Generations*, Pſal. 105. 8. *And God ſaid, I will make an everlaſting covenant with thee*, &c. Now Circumciſion as to the Letter of it, was

not

not everlaſting, for it expired with the Ceremonial Law.

4. And Laſtly: Circumciſion could not be the Covenant it ſelf, becauſe then *Iſhmael* would have been in it; which is repugnant to the holy Scripture; for he had neither part nor lot in the Covenant, *Gen.* 17. 18, 19, 20, 21. But they run upon this miſtake to prove Gods Covenant with *Abraham*, and his Seed, to be a Covenant of peculiarity, with a deſign to exclude all the Gentile Believers and their Seed, purely to deſtroy Infant-baptiſm; for they know, that unleſs they can do that, they cannot bring it to paſs; and this is the reaſon why they preſs theſe holy men aforeſaid into their ſervice, *viz. Melchizedec, Job, &c.* becauſe they were not circumciſed.

2. I ſhall humbly offer my Reaſons to ſhew why *Abraham* and his poſterity were circumciſed, and not thoſe holy men aforeſaid.

1. The firſt is, becauſe God never required it of them, and therefore it would have been ſuperſtition for them to have done it.

2. Becauſe *Abraham* was choſen by God himſelf, and fixed in a publick ſtation to be a ſub-repreſentative Head, and father of the faithful to the end of the World; and ſo was not any of thoſe Worthies aforeſaid.

3. God's Covenant was with *Abraham* ſeveral years before Circumciſion was annexed unto it, *Gen.* 17. 4. *As for me, behold, my covenant is with thee, and thou ſhalt be a father of many nations.* Now to which of thoſe Worthies did God ever ſay, he would make him a father of many nations?

4. In *Gen.* 12. 3. *And I will bleſs them that bleſs thee, and curſe him that curſeth thee: And in thee ſhall all the families of the earth be bleſſed.* This was Gods Covenant with *Abraham* ſome years before Circumciſion.

5. It

5. In *Gen.* 13. 16. *And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbred.*

6. In *Gen.* 15. 5. *And he brought him forth abroad, and said, look now toward heaven, and tell the stars if thou be able to number them: And he said unto him, So shall thy seed be.* God did not make any such peculiar promise unto *Melchizedec* or *Job*, &c.

7. The blessing of *Abraham* was to come upon the Gentiles, *Gal.* 3. 14. God made *Abraham* a publick blessing, both to Jew and Gentile.

8. It was said of *Abraham*, *In thy seed shall all the kindreds of the earth be blessed*, Acts 3. 25. *In thy seed, that is in Christ*, Gal. 3. 16.

9. My Ninth and last Reason why *Abraham* and his Seed were circumcised, and not those holy men, was, because our Saviour Christ was to be born of the Seed of *Abraham*; and therefore it is said, *In* Abraham's *seed shall all the kindred of the earth be blessed*; for our Saviour Christ was not to come out of the Loyns of any one of these Worthies, but from the Lineage of *Abraham*, Mat. 1. 1. *The book of the generation of Jesus Christ, the son of David, the son of Abraham*: Not the Son of *Melchizedec*, nor the Son of *Job*, *&c.* but the Son of *Abraham*: Therefore because he was to come from his Loyns, both *Abraham*, and his Seed, must wear the Badge or Token of his Incarnation and Crucifiction, which were both prefigurated in Circumcision, which was then a Badge of Honour as Baptism now is, and centered in the Covenant of Grace as Baptism now doth; And for these Reasons aforesaid, God was pleased to give unto *Abraham*, and his Seed, a Token of his Covenant-Love and Grace, in that distinguishing way and manner above all other Saints contemporary with them, who were also in the same

Covenant

Covenant with them; for God had not Two Covenants of Grace, one peculiar to *Abraham* and his Seed, and another for the reſt of his Saints, but give me leave to tell ye, that all thoſe Worthies aforeſaid, though they were not circumciſed in the fleſh, yet they were all circumciſed in heart, with the Circumciſion made without hands; for what though God was pleaſed to deny them the Token or thing ſignified at that time, for Reaſons beſt known to his holy Wiſdom? yet they had the thing ſignified, which was infinitely better. *Iſhmael* had the Token of the Covenant, which was but the ſhell, and not the kernel; but all thoſe holy men, which Mr. *D.* ſpoke of, had the kernel, though they had not the ſhell; they were in the ſame Covenant with *Abraham* and his Seed, though they had not that Token of the Covenant as they had.

Now let us hear what a Gentleman of *New-England* ſaid, in his *Hiſtory of Baptiſm*, in pag. 8.

1. *A promiſe to* Adam's *believing; in this declaring a promiſe of the* Meſſiah's, *That he will be to God, and the God of his ſeed in their Generations, keeping Covenant or Command revealed to them; ſo when this promiſe was made to* Abraham, *it is not to be ſuppoſed a new thing not in uſe before, but it was renewed to him with a peculiar reſpect to his ſeed, when the Gentiles were caſt off for ſinning againſt this promiſe, as the Jews now are: And there is no doubt but that the Family of* Adam, *who was the firſt Believer, and of* Noah *and his ſeed, were the Church of God, becauſe God exerciſed Excommunication on the apoſtate Members; and there is no Church-hood but to ſuch as are under the promiſe: Thoſe who cannot ſay God is their God, and the God of their ſeed, in their generations keeping covenant, have little to ſay for their Church-hood.*

2. Let

2. Let us hear what that eminent Servant of the Lord, Reverend Mr. *Samuel Pomfret*, ſaid to this which Mr. *D.* writ about *Melchizedec*, *Lot*, and *Job*, *&c.* when he ſaw it in his Book, which is as followeth:

Touching Mr. D's *doubt about theſe holy men*, Melchizedec, Job, Elihu, *and* Lot, &c. *why they are not mentioned as well as* Abraham *concerning the Token of the Covenant*, viz. *Circumciſion, his judicious Heart and Head might quickly have perceived, if he pleaſe but to conſider the lineal deſcent: The God of all Grace was pleaſed to call out* Abraham, *as the Father of the faithful through all ages to the end of the World, both down the Goſpel as well as the Old Teſtament Diſpenſation; as he may know in the* Epiſtle to the Galatians *is clear, eſpecially the third* chapter, *where it is ſaid, the bleſſing of* Abraham *is devolved upon the Gentiles.*

3. Let us hear what Mr. *Cobbet* of *New-England* ſaith alſo to this: 1. Saith he,

Let us addreſs our ſelves a while to conſider of the external and Church right of little ones to the initiating Seal and Church right which follows thence; for the initiating Seal follows the Covenant: We ſpeak not of an extraordinary time of the Church, when either it hath no particular expreſs initiating Seal diſtinct from another ſealing Ordinance, as before that ſolemn covenanting of God in reference to the Church in Iſaac's *Race*, Gen. 17. 7, 8, 9. *with the* 19. *ſo there is ſome peculiar ſtate of the time not applicable to the ordinary time and way of a viſible politick Church and its Adminiſtrations, as then alſo were Family Churches as that in* Melchizedec's *and* Job's *Families, which being not ſucceſſively to continue, were not ſo immediately eyed, in point of ſolemn Inſtitution and Church Laws, as was this of* Abraham, Iſaac, *and* Jacob's *Race, wherein the viſible Church was to be continued: Such extraordinary times and caſes*

are

are very impertinently urged by some to infringe the force of ordinary Rules and principles; they know a extraordinary case of eating shew-bread by such as were not priests, and of plucking ears of corn on the sabbath-day, of a private disciples baptizing, Acts 9. *and* Zipporah's *circumcising of her son: And these do nullifie or invalidate ordinary rules and principles touching Circumcision or Baptism, or the sanctifying of the sabbath. In ordinary times and cases respecting the political visible Church and its administrations such little ones as are of parents in such visible Church estate, they have external right unto the injoyning of initiatory visible seal, of which they are outwardly capable, and ought not to be denyed the use and benefit thereof: Ordinary times then, and not extraordinary are here considered: Let none object then, Children of Members of an ordinary political visible Church are here considered: Let none object an extraordinary case of* Job's *or* Melchizedec's *Families a visible Church enjoyned; not a case wherein actually any such seal not enjoyned, is here also considered, or at least in view at the present making of the covenant with that reference, as in the case* Gen. 17. 7, 8, 9. *And let none object* Adam *and* Noah's *time, and cases right to our* Thesis; *external right in such a church seal propounded: Let none confound this with inward saving right, which is visible to God, and not to man the initiating seal is propounded, not as to, or church priviledges, as choice of officers, and in other church occasions,* &c. *A male child of eight days old might be circumcised, but was never injoyned to be injoyned personal appearance at the solemn celebration of the passover: Let none then object, that may as well plead for Infants coming to the Lords Supper as in* Cyprian's *time. In a word; we plead initiatory sealing of persons outwardly capable.*

Thus you hear what this Authour saith.

5. And lastly: When they have said all that can be said concerning *Melchizedec*, *Lot*, *Job*, and *Elihu*, why they were not circumcised; I cannot find that they were under any obligation to it, and the reason is plain, Because they had not Gods command for it; for if they had Gods command for the doing of it and neglected it, then they were guilty of a great sin, for not complying with it.

2. If there was no command for it, then they had sinned if they had done it.

3. God may make that an Ordinance at one time that may not be so at another time; of which I shall give you an instance in the case of *Israel*'s departure out of *Egypt*, Exod. 12. 7, 13. *And they shall take of the blood, and strike it on the two side-posts*, &c.

And the blood shall be to you for a token upon the houses where you are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you.

This Ordinance was but for that night.

4. It is a sin for any man to be circumcised now, God doth not require it, and it would have been a sin in Gods *Israel* under the Law, if they had neglected it; for he that was not circumcised at eight days old, was to be cut off, *Gen.* 17. 14.

5. If these holy men had done it, namely, *Melchizedec*, *Lot*, and *Job*, *&c.* they would have been as deeply guilty for the doing of it, as *Abraham* and his seed would have been for the neglecting of it.

6. And lastly: It would be a great sin in a Gospel-Minister, that was duly qualified for it, with Gifts and Graces, and a right call to the work of the Ministry, if he should refuse and neglect it; and it is as great a sin for any to intrude and undertake that great Work without being duely qualified

qualified with Gifts and Graces, and not havi
a clear call unto it, as too many Novices do
this our day, that do not underſtand Covenan
Myſteries; for the Scripture ſaith, in *Pſal.* 25. 14
The ſecret of the Lord is with them that fear him,
and he will ſhew them his covenant.

So that this caſe of theſe holy men is fully a
ſwered; For if Circumciſion had been a Du
incumbent on them, as they were good men th
would not have lived in the neglect of it.

Thus you ſee this quaint, new-found Notio
of a Covenant of Peculiarity made with *Abraha*
and his natural Poſterity fairly laid in the Du
for duſt thou art, and to duſt thou art returned.

2. I ſhall prove Infant-Baptiſm, and Chur
Membership, to be of Divine Inſtitution.

1. From *Acts* 2. *Therefore let all the houſe o*
Iſrael know aſſuredly, that God hath made that ſa
Jeſus whom ye have crucified, both Lord and Chri

Now when they heard this, they were pricked i
their heart, and ſaid unto Peter, and to the reſt o
the apoſtles, Men and brethren, what ſhall we d

Then Peter ſaid unto them, Repent, and be bap
tized every one of you in the name of Jeſus Chri
for the remiſſion of ſins, and ye ſhall receive the gift
the holy Ghoſt.

For the promiſe is unto you, and to your children
and to all that are afar off, even as many as the L
our God ſhall call.

Firſt, Here we may obſerve, that whatſoev
the Promiſe was unto the Jews, and to all the
children, in the former part of the *verſe*, t
Promiſe is the ſame to the called Gentiles and
all their children, in the latter part of the ſa
verſe: But by the way, before you go any furt
What Promiſe is this that is here mentioned?
when was it made to the Jews and their childr
and to the Gentiles and their children alſo?

it is no other than the Covenant that God eſtabliſhed with *Abraham*, wherein he promiſed that he would be his God, and the God of his children after him, and that this **Bleſſing**, or **Promiſe**, ſhould deſcend, and devolve, upon the **Gentiles**, and their children alſo: And for clear **proof** of this, mind theſe Scriptures, *Gen.* 12. 3. here is the firſt broaching this Celeſtial Liquor of Life to *Abraham*, *Acts* 3. 25. *Gen.* 13. 16. *Gen.* 15. 5. *Gen.* 17. 2, 4, 7. *Gal.* 3. 8, 14, 16, 17. Thus you ſee this Promiſe is the Covenant in which are comprehended all Goſpel-believers, and all their children; ſo that if we went no further than this, here is ſufficient Authority to adminiſter the Initiatory Seal of the Covenant to the Infant-ſeed of believers.

2. But ſecondly; when they heard what the Apoſtle charged them with, (which was with the blood of Chriſt) they were convinced, being pricked in their conſciences, and then they ſaid, *What ſhall we do?* Even as the Jaylor that had been tormenting the Apoſtles, when he was convinced ſaid, in *Acts* 16. *Sirs, what muſt I do to be ſaved?* ſo theſe here, *What ſhall we do?* Pray obſerve; the Apoſtles Anſwer unto them was mandatory, *viz. Be baptized every one of you*: That was, themſelves, and every one of their children that did belong unto them: This muſt needs be ſo, becauſe the Apoſtle, to reinforce his *Mandamus* with a clear incluſive Argument, ſaid, *For the promiſe is unto you, and to your children.*

Now what need Baptiſm have been commanded, and the children preſently mentioned, if they had not been to be baptized as well as their Parents; for they were as much in the Promiſe as their parents? Pray where lies the difference? *For the promiſe is unto you, and to your children*; and

upon which Baptiſm is intailed, for it mentions no conditions in the Promiſe with a reſpect to children: And therefore it is as clear as the ſun, that the children of believing parents ought to be baptized, let who as will, or dare, deny it.

2. There is Chriſt's poſitive command for the baptizing of Infants as well as others, in his general commiſſion to all his faithful Labourers in his Vineyard, in *Mat.* 28. *Go, and diſciple all nations*: That was, baptize them; for the Learned do ſay, that Baptiſm precedes Teaching: Now children are included in this commiſſion, or elſe they are no part of a nation; which is nonſense to aſſert or imagine; for they are a very great part of a nation, and therefore they come under the command of Chriſt to be baptized, every one of thoſe children where their parents did ſubmit to the diſcipline of Baptiſm. Thus I have proved Infant-baptiſm and Church-membership to be of divine Inſtitution, and therefore have a right to the Ordinance of Baptiſm by vertue of Chriſt's command, and the Apoſtles argumentative mandatory Exhortation, and alſo their covenant interest.

1. Therefore I challenge all our Opponents to prove that ever the children of believing parents were once denied the Ordinance of Baptiſm in our Saviours time, or his Apoſtles.

2. I alſo challenge them to prove, by any one Text of Scripture, that none but adult believers were to be baptized.

3. Let them give us but one ſingle Inſtance among all thoſe Houſholds which were baptized, that any one child was exempted.

4. And laſtly: Let them prove that Infant-baptiſm is any where forbid in the holy Scripture. But if they can do neither of theſe, as I am ſure they cannot, where then is divine Right which they ſo highly boaſt of, and ſo confidently

claim unto? Why, it appears clearly to be on our ſide, and not on theirs; and the Reaſon for it is undeniable, For nothing can be of divine Right that is repugnant to the holy Scriptures: But to deny the Infant-ſeed of Believers to have an Intereſt in the Covenant or Promiſe of God, which intitles them to Baptiſm, is repugnant to the holy Scriptures, and therefore cannot be of divine Right; as is clear from *Acts* 2. 38, 39. 1 *Cor.* 7. 14. and *Gen.* 17. 7.

5. Some of thoſe that are againſt Infant-baptiſm have publickly and confidently aſſerted in print, that the children of *Turks* and *Heathens* have as much priviledge as the children of believing Chriſtians; but Mr. *D.* ſeems to be of another mind, if he had but held tightly to it; for ſaith he, in *page* 2. *Many of thoſe you call the outward priviledges of the covenant of Grace, our children have as well as yours.*

Pray note by the way, Mr. *D.* ſaith, we call theſe Priviledges ſo; he doth not own them to be really ſo, and yet at the ſame time, he ſaith, their children have them: This is a contradiction in it ſelf; for it is to have and enjoy that which they hold, is not in being.

6. I will prove that the children of believers have a far greater priviledge, than the children of *Turks* and *Heathens*.

1. Firſt of all; when the ungodly World was drowned, and all deſtroyed, all thoſe children whoſe parents were not in the covenant, were deſtroyed with their parents, not ſo much as one of them eſcaped: Pray take notice; I do not judge nor meddle with their future eſtate.

But holy *Noah* and all his Houſhold were ſaved, *Heb.* 11. 7. not one of his children periſhed in the Flood, becauſe they were all in the Covenant of Grace.

2. When *Sodom* and *Gomorah* were deſtroyed by Fire from Heaven, all thoſe children, whoſe wicked parents were not in the covenant, periſhed with them in that conflagration; but righteous *Lot*, who was in the Covenant of Grace, was ſaved and all his own children.

3. Where is the *chapter*, or *verſe*, to be found in all the Book of God, that doth declare, that the children of *Turks* or *Heathens* are holy children, as it doth the children of either believing father or mother, in 1 *Cor.* 7. 14.?

4. And laſtly: Where is it ſaid in Scripture to *Turks* and *Heathens*, (while ſuch) that *The promiſe is unto you, and to your children*, as in *Acts* 2. 39.

Thus you ſee I have proved, That the children of Chriſtian believers have a far greater priviledge than the children of *Turks* and *Heathens*; by which I have utterly deſtroyed that carnal, ignorant, preſumptious Aſſertion of theirs.

6. Saith our Opponents, *What benefit is it for a child to be baptized:* To which I Anſwer thus: So might proud carnal Reaſon, and natural Affection, much more have queried in the time of the *Moſaick* Law, What good doth this ſmarting Ordinance do to our children? Or, what benefit is it for them to be circumciſed at eight days old? which the Apoſtles themſelves counted to be an intolerable yoke, which they were not able to bear, *Acts* 15. 10. and yet in *Rom.* 3. he counts it a very great priviledge and advantage; for ſaith he,

What advantage then hath the Jew? or what benefit is there in circumciſion? Much every way: chiefly, becauſe that unto them were committed the oracles of God.

Here you ſee the Apoſtles Anſwer is very compatible to this Query; but ſaith he farther:

For what if ſome did not believe? ſhall their unbelief make the faith of God without effect?

Here you ſee thoſe eight-day diſciples were capable of receiving the Oracles of God, or elſe they would not have been committed unto them.

6. Saith Mr. *D.* in *p.* 3. *The primitive Fathers, for ſix hundred years after Chriſt, had a far different* Medium *to prove Infant-baptiſm by,* viz. *The neceſſity of it to ſalvation: Your notion of covenant-right from* Abraham, *and habitual faith, is not to be found in their Writings.*

To which I Anſwer; We are not bound to ſail by their Compaſs; if the Fathers were miſtaken, muſt we be ſo too? I can produce ſome that were miſtaken in a paralel caſe, long before their time; and ſome of Mr. *D*'s. own Opinion, that have been miſtaken alſo in this Point, in our Time.

1. Some of thoſe Jews that were converted to the Chriſtian Faith in the Apoſtles time, who were Teachers of others, *Acts* 15. *And certain men which came down from Judea, taught the brethren, and ſaid, Except ye be circumciſed after the manner of Moſes, ye cannot be ſaved.* Here thoſe men laid a very great ſtreſs upon the very *manner* of circumciſion; it muſt not be after the manner of *Abraham*, but *Moſes.*

2. I have heard of ſome, (even in our Time) that are againſt Infant-baptiſm, that have held the ſame thing in effect; for ſay they, *No baptiſm, no ſalvation*; and they hold, That there is no Baptiſm but that of dipping; which is to reprobate all thoſe who are not for dipping in baptiſm, and all their own children alſo, that die before they are dipped; which is to place an Ordinance in the room of Chriſt's Righteouſneſs: But my good Friend, It is ſafer relying upon *Thus ſaith the Lord*, than upon *Thus ſay the Fathers.*

2. I ſhall in the ſecond place prove that the mode of baptiſm is by ſprinkling, or pouring water on the ſubjects in baptiſm; and this I ſhall do partly to ſatisfie my much eſteemed friend Mr. *B. D.* who gave me a ſtrict charge on the Royal *Exchange* ſo to do, though I have been very large already on this ſubject in my *Replication* to Mr. *B. K's.* Book.

1. I ſhall begin and make ſome Obſervations from *Acts* 2. where we find a great number that were baptized at one time; but we do not find that the Apoſtles did lay any Injunction upon them to change their Rayment to be baptized in; 1. They did not command the men to ſtrip themſelves, and put on other Garments proper for the Ordinance, and then come and be baptized, neither did they ſay unto the women and maids, Go and get ye Gowns made with lead in the lower end of the skirt thereof, and ſhift ye, and then come again to us, and we will baptize every one of you.

3. How could it be poſſible that ſo few as the Apoſtles were, not exceeding Twelve in number, (if they were all there) ſhould be able to trip and dip three thouſand men, women, and maids, according to their Principle and practice, in ſo ſhort a time as but part of a day?

2. I ſhall prove Baptiſm to be by Sprinkling, or from the *Levitical* Law, and not by Immerſion or Dipping.

1. Negatively: If there is nothing to be done in Goſpel-Worſhip and Ordinances, but what there muſt be an Example or Shadow from that Pattern which God ſhewed unto *Moſes* in the Mount, with all its Appendix that were then in force, *&c.* then baptiſm cannot be by dipping. But nothing ought to be done in Goſpel-Worſhip and Ordinances, but what there muſt be an Example

ample or Shadow for, from that Pattern which God ſhewed unto *Moſes* in the Mount, with all its Appendix that were then in force, ſuch as Circumciſion and Sacrifices, which were then in being, and long before the Ceremonial Law.

Therefore baptiſm cannot be by immerſion or dipping under water, becauſe there is no manner of ſhadow or Example for that way of baptizing in all the Ceremonial Law, nor its Appendix thereunto belonging: Now for proof of which, let us addreſs our ſelves to the Scriptures gradually, as we go along.

1. In *Heb.* 10. *For the law having a ſhadow of good things to come, and not the very image of the things.*

Pray mind; the Law was but a ſhadow of good things to come; and what theſe good things are, I ſhall have occaſion to declare by and by.

2. I ſhall prove that baptiſm ought to be by ſprinkling, and pouring water on the ſubjects baptized.

1. Thus: If there be an Example or Shadow for ſprinkling in baptiſm, from that Pattern which God ſhewed unto *Moſes* in the Mount, then baptiſm is by ſprinkling, *&c.*

But there is an Example or Shadow of ſprinkling, *&c.* from that Pattern which God ſhewed unto *Moſes* in the Mount:

Therefore baptiſm is by ſprinkling.

Now for the Proof of this, I ſhall call in many Scriptures to teſtifie the truth of it, and the firſt ſhall be that

1. In *Heb.* 8. *For if he were on earth, he ſhould not be a prieſt, ſeeing that there are prieſts that offer gifts according to the law:*

Who ſerve unto the example and ſhadow of heavenly things, as Moſes was admoniſhed of God when he was about to make the tabernacle. For ſee (ſaith he)

that thou make all things according to the pattern shewed to thee in the mount.

Pray observe; these *all things* that were then to be made according to the pattern shewn in the Mount, were the Example and Shadow of the Heavenly things; which is the same with that afore-mentioned Text, *A shadow of good things to come*, namely, the Gospel-Ordinances and Worship; which must be according to the pattern shewn by God to *Moses* in the Mount.

2. The Apostle reproved the *Hebrews* that were reconciled to the Christian Religion, for cleaving to, and hankering after, the abolished Ceremonial Law; for he told them in effect, that they robbed Christ of the Honour and Glory of his priestly Office; for saith he unto them, *If he* (that was Christ) *were on earth, he should not be a priest, seeing there are priests that offer gifts according to the Law*; and then he proceeds to tell them, that the Law was but an Example and Shadow of the Gospel-Ordinances and Worship, those heavenly things, and a shadow of good things to come, not the very Image or Substance of the things.

3. If there were no Example or Type for dipping in baptism, then there can be no Antitype; Therefore it cannot be baptism; for there was nothing among all the Examples and Shadows of the Heavenly things, that was any thing like dipping in baptism.

4. But fourthly; I will produce you a Cloud of Witnesses, which all center in a Type for sprinkling in baptism.

1. In *Exod.* 24. *And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you.*

Now was not this a lively Type or Seal of the Covenant, namely Baptism? for it signifieth the

the ſame thing as Baptiſm doth, *viz.* Regeneration, Sanctification, and renewing Grace, which coſt Chriſt the price of his precious blood, which is the blood of the covenant; for he was given for a covenant to the people, and therefore *Moſes* ſaid, *Behold the blood of the covenant, which the Lord hath made with you*; and yet that blood, in it ſelf, was but the blood of a beaſt:

2. In *Exod.* 29. *And thou ſhalt ſlay the ram, and thou ſhalt take his blood, and ſprinkle it round about upon the altar.*

3. In *Levit.* 1. *And he ſhall kill the bullock before the Lord: and the prieſts Aarons ſons ſhall bring the blood, and ſprinkle the blood round about upon the altar, that is by the door of the tabernacle of the congregation.*

4. In *Ezek.* 36. *Then will I ſprinkle clean water upon you, and ye ſhall be clean: from all your filthineſs, and from all your idols will I cleanſe you.*

A new heart alſo will I give you, and a new ſpirit will I put within you, and I will take away the ſtony heart out of your fleſh, and I will give you an heart of fleſh.

Here is God's Promiſe to the Jews, the Race of his old covenanted peculiar People, predicted, which is to be renewed and fulfilled in this latter day of the Goſpel, as in *verſes* 6, 7, 8, 9, 10, 11. compared with *Rom.* 11. 25, 26, 27. Firſt, here in *Ezek.* is their baptiſm predicted, *viz. Then will I ſprinkle clean water upon you*; for as they were a baptized Church under the Law, ſo they ſhall be again under the Goſpel, 1 *Cor.* 10. 2, 3, 4. And that was alſo by ſprinkling. Secondly, here is their Calling and Converſion predicted and promiſed, *viz. A new heart alſo will I give you*, &c.

4. And laſtly: Pray mind theſe Scriptures, for they are all for ſprinkling, *Levit.* 9. 9, 18. *ch.* 4. 6, 17, 18. *ch.* 5. 9, 13. *ch.* 8. 11, 24. *ch.* 14.

7, 8, 9, 16, 51. *Numb.* 19. 18, 19, 20, 21. 2 *Chron.* 29. 22. *ch.* 30. 16.

Now what could all theſe ſprinklings and pourings of blood and water be an Example and Shadow of, if not of baptiſm?

Therefore I demand Two Things of our Opponents.

1. If ſprinkling in baptiſm be not the Antitype of all theſe ſprinklings and pourings aforeſaid? Then I challenge them to find out, and diſcover unto us, ſome other Goſpel-Ordinances wherein the ſubjects are all paſſive, as thoſe were of the Sprinklings under the Law, that is more appoſite to it, than ſprinkling in baptiſm is, to the Example and Shadows of the Heavenly things, which were the good things that were come.

2. Let them produce us a Type under the Ceremonial Law for immerſion or dipping in baptiſm, otherwiſe let them ceaſe from ſuch an unwarrantable practice.

2. In the Second place, Let us obſerve how excellently the Apoſtles have conjoined and applyed thoſe Heavenly things in the Goſpel new Diſpenſation, their proper center.

1. In *Heb.* 9. *For if the blood of bulls, and of goats, and the aſhes of an heifer ſprinkling the unclean, ſanctifieth to the puriſying of the fleſh.*

Here is Sprinkling and Sanctification joined together.

2. In *Heb.* 10. *Let us draw near with a true heart, in full aſſurance of faith, having our hearts ſprinkled from an evil conſcience, and our bodies waſhed with pure water.*

Here is Sprinkling and Waſhing joined together.

3. In *Heb.* 11. *Through faith he kept the paſſover, and ſprinkling of blood.*

Here

Here is the Paſſover and Sprinkling of blood joined together, the one a Type or Pattern of the Lords-ſupper, and the other of Baptiſm, the two Seals of the Covenant, and both pointing to the Death and Sufferings of Jeſus Chriſt, the Eſſential Covenant; and alſo Regeneration and Sanctification, as Baptiſm and the Lords-ſupper moſt compatibly do.

4. In *Heb.* 12. *And to Jeſus the mediatour of the new covenant, and to the blood of ſprinkling.*

Here the Covenant of Grace, under the new Diſpenſation of the Goſpel, and Sprinkling are joined together, namely, Baptiſm the Seal or Token thereof.

5. And laſtly: Here is the Foundation of all theſe Sprinklings clearly explained by the Apoſtle St. *Peter*, in theſe Words, in 1 *Pet.* 1. 2. *Elect according to the foreknowledge of God the Father, through ſanctification of the Spirit unto obedience, and ſprinkling of the blood of Jeſus Chriſt.*

Here is the Covenant and Sprinkling the blood of the Covenant joined together, namely, the blood of Chriſt: And what God hath joined together, let not proud carnal Reaſon part aſunder.

Thus you ſee I have clearly proved from the Ceremonial Law, That baptiſm is by ſprinkling, and pouring water on the ſubjects baptized; for nothing can be the Antitype of all theſe Sprinklings, but this Heavenly Thing, namely, the Sacrament of Water-baptiſm: Therefore baptiſm cannot be by dipping, becauſe there is no Example or Pattern for it among all the Ceremonies; for if it had been one of the Heavenly Things, then there muſt have been a Pattern for it; but there is none as I know of, unleſs it be thoſe two which are not of the Heavenly Things, here mentioned, but a Diſpenſation of Wrath from Heaven,

ven, namely, the drowning the old ungodly World and proud *Pharaoh* and all his Hoſt, they were all immerſed, or dipped, and drowned: Therefore dipping in baptiſm is of the Earth, and but a humane Invention.

Now to bring things nearer home ſtill; What did all theſe Sprinklings with blood and water ſignifie under the *Moſaick* Diſpenſation, which are brought down into the *New Teſtament* and applied by the Apoſtle.

1. As they were Examples and Patterns of Water-baptiſm, ſo they pointed unto the ſame things as Water-baptiſm doth. *viz.* Regeneration and Sanctification, both which we have in *John* 3. *Jeſus anſwered, Verily verily I ſay unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.*

2. Sprinkling under the Ceremonial Law is baptiſm under the Goſpel; for they both point at one and the ſame thing, namely, the Death and Sufferings of Jeſus Chriſt; without which there had been no Regeneration or Sanctification; for without ſhedding of blood, there could have been no Remiſſion of ſins.

1. Sprinklings under the Law pointed forward to the Death of Chriſt, to ſhew that he was to come and ſuffer.

2. Baptiſm under the Goſpel points upward, to ſhew that Chriſt is come, and hath ſuffered, and is aſcended, though baptiſm was inſtituted before Chriſt's Sufferings; juſt as things are ſpoken in the preſent Tenſe for the future, as concerning Chriſt's birth and nativity, in *Iſa.* 9. 6. *For unto us a child is born:* Chriſt came by water and blood, 1 *John* 5. 6. *For even Chriſt our paſſover is ſacrificed for us,* 1 Cor. 5. 7.

Therefore Chriſt called his own Sufferings his baptiſm:

That

That is, calling the thing it ſelf by the name of that which repreſents it:

And Chriſt was really circumciſed and alſo baptized, both which pourtrayed his Death and Sufferings, *Col.* 2. 13, 14.

Thus you ſee how the Ceremonial Law, and the new Diſpenſation of the Goſpel, were related one to the other; the Ceremonial Law was a Shadow of the Image of Chriſt in his Ordinances; And in the Goſpel-Ordinances, thoſe Heavenly Things, the Image of Chriſt himſelf is held forth unto us, *Heb.* 10. *For the law having a ſhadow of good things to come, and not the very image of the things.*

5. Thoſe that are baptized by the Holy Ghoſt, are not ſaid to be dipped into the Holy Ghoſt; but the Graces of the holy Spirit are poured out upon them, and ſhed abroad in their Hearts, *Iſa.* 44. 3. *Joel* 2. 28. *Acts* 2. 18. Thus you may ſee that I have proved from the Ceremonial Law, that baptiſm is by ſprinkling, and not by dipping.

6. And laſtly: I ſhall add one Scripture more, to corroborate that which hath been ſaid touching the mode of baptiſm, which is that famous Text in 1 *Pet.* 3. *When once the long-ſuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is eight ſouls, were ſaved by water.*

The like figure whereunto, baptiſm doth alſo now ſave us, (not the putting away of the filth of the fleſh, but the anſwer of a good conſcience towards God) by the reſurrection of Jeſus Chriſt.

Here are ſeveral things of great note in this Text of Scripture.

1. Here is the twofold patience of God; firſt he waited patiently on the old ungodly World for their Repentance.

2. His

2. His patience in waiting on *Noah* until he had prepared the Ark for the ſaving himſelf and his Houſhold.

3. Here is the fewneſs of the Number of thoſe which were ſaved, among the many Thouſands of Families of the Earth, *viz.* but eight perſons, and they were ſaved by water; that which was a moſt dreadful diſpenſation of Gods Wrath to the old ungodly World, was a diſpenſation of diſtinguiſhing Love and Grace unto *Noah* and his Family; for the Text telleth us, they were ſaved by water; the like figure whereunto, even baptiſm doth alſo now ſave us.

4. Here are two things enveloped in theſe words; Firſt, As *Noah*'s temporal preſervation and deliverance in and by the Ark was typical of eternal Life and Salvation, by Jeſus Chriſt the Ark of Gods Covenant, ſo is baptiſm alſo.

5. None are eternally ſaved by, nor for, their being baptized, no more than all were ſaved eternally that were in the Ark; for if it were ſo, then all would be ſaved that were, are, or ſhall be, baptized; for external holineſs will not give them a Right to eternal Salvation, nor fœderal holineſs neither, though inherent holineſs doth: Pray mind the Apoſtles Words; for ſaith he, *The like figure whereunto, even baptiſm doth alſo now ſave us, (not the putting away of the filth of the fleſh,* (that is external holineſs) *but the anſwer of a good conſcience towards God) by the reſurrection of Jeſus Chriſt.*

There is Internal Grace and Holineſs; Temporal ſalvation and deliverances are not a ſure ſign of Eternal ſalvation; nor external purification, or putting away the filth of the fleſh, without inward heart-purification by the Reſurrection of Jeſus Chriſt, of which *Noah*'s preſervation was a true Type or ſign, and Water-baptiſm is no more.

6. What

6. What analogy is there between *Noah*'s preſervation and dipping in baptiſm? for the Text ſaith plainly, that baptiſm maketh the like figure unto it: To which I anſwer in the negative, There is none at all; it is altogether incongruous; all that can be ſaid of it is this, namely, It makes a true figure of Gods Wrath on the old drowned World; for they were all immerſed and deſtroyed.

7. And laſtly: What analogy or congruity is there between *Noah*'s preſervation and ſprinkling in baptiſm? To which I anſwer in the affirmative, There is a ſweet harmonious Agreement between them; for ſprinkling in baptiſm is the like figure.

1. As *Noah*'s Preſervation and his Family, was a Mark and Token of Gods diſtinguiſhing Love and Grace unto them above all the reſt of the World, even ſo is Baptiſm now to all true Chriſtian believers, and their children, which is the Figure thereof, a Mark and Token of Gods diſtinguiſhing Love and Grace unto them, above all other perſons in the World; for baptiſm is a ſealing the Name of God upon them, whereby they are externally received into the Family of Chriſt; for whoſo ſhall receive one ſuch little child in Chriſts name, receives Chriſt himſelf.

2. As *Noah* and his Family were all in the Ark, even ſo believers and their ſeed are all in the Covenant, and therefore they all ought to have the Figure of *Noah*'s Preſervation adminiſtred unto them, namely, Water-baptiſm, and that by ſprinkling, otherwiſe it cannot anſwer to the Figure of *Noah*'s Preſervation; for he nor none of his Family went over-board into the water, and were dipped, but was ſprinkled with the Rain from Heaven, and with the water that did fly over into the Ark by the beating of the Waves againſt it,

it, even as it doth againſt a ſhip at ſea in a ſto
by which the Mariners are often ſprinkled; a
know this my ſelf experimentally; but if any
the Mariners are dipped in the ſea, they are co
monly drowned.

3. And laſtly: As the Waters in mercy bo
up the Ark and ſaved *Noah* and his Family, e
ſo in judgment it drowned all the World beſide
for the Text ſaith that *Noah* was ſaved by wat
unto which baptiſm is annexed. Thus I have p
ved that ſprinkling in baptiſm is of Divine ins
tution, and dipping for baptiſm but a huma
Invention.

7. Saith Mr. *D. Habitual Faith is not to be fo
in the primitive Fathers Writings.* To which
thus reply:

What is that to us? I will put it to a fair a
ſhort Iſſue; which ſhall be this: Either Mr. D
muſt grant, that all elect dying Infants have h
bitual Faith, otherwiſe he muſt totally deny Or
ginal ſin; which he pleaſe; here is his choice; fo
this is the genuine conſequence of it, witho
offering the leaſt force or violence unto his Alle
gation.

1. For Firſt, If all young Infants by natur
are guilty of *Adam*'s Tranſgreſſion, then the
cannot be ſaved without Regeneration; for there
is no paſſing immediately out of the Kingdom an
Dominion of Sin and Satan into the Kingdom o
Glory; for there is a great Gulf fixed betwee
them, *Luke* 16. 26. And if they are not in the
Ark of Gods preventing Grace, to ferry them
over, they muſt periſh; for the only Road to the
Kingdom of Glory lyeth through the Kingdom
and Dominion of God's free preventing Grace
for all old and young that are ſaved, *Eph.* 2. 8.

2. All young Infants by nature are guilty o
Original Sin and depravation, *Pſal.* 51. *Behold I*
wa

was shapen in iniquity, and in sin did my mother conceive me.

Rom. 3. *For all have sinned, and come short of the glory of God.*

Therefore they must have Grace poured into their Souls, to subdue and conquer that original depravation, or they cannot be sanctified, nor saved; for we all received our very shape and first being in sin: Therefore they must have Grace to unite them to Christ; the lost Image of God by the Fall of *Adam*, must be restored unto them, and re-instamped upon them; and Christ, with all the Graces of his Spirit, must be formed in them, or God will never save them, nor be reconciled unto them, no more than he will to the Fallen Angels; and this must be done by the Infusion of Gracious Habits into their Souls, 1 *John* 3. 9. *Whosoever is born of God doth not commit sin; for his seed remaineth in him:* This Seed of God is the Principles and Habits of Grace, which is a Fruit of the Spirit; but Grace in Act and Exercise is called the Fruit of the Spirit.

3. Habitual Grace is sufficient by the powerful Agency of the Spirit, to subdue and conquer original Depravation in regenerating and changing their state, and making them Partakers of the Divine Nature by the application of the Righteousness and Merits of Jesus Christ, for Justification and Sanctification, by the aforesaid Habitual Grace, instrumentally of which Faith is supream, because without Faith it is impossible to please God.

4. The salvation of all Gods Elect, both old and young, is begun, carried on, and finished, by the Work of Christ without us, and by the powerful Operation of his holy Spirit within us; Christ ever lives to make Intercession at the Right hand of God, for the Application of his Satisfaction to

the

the Fathers Juſtice for us; and his Spirit abid in us, to help our Infirmities, in making In ceſſion for us alſo, with groanings which canne uttered, *Rom.* 8. 26, 27.

And thus all Elect dying Infants are made m to partake of the Inheritance with the Saint Light, even as all Adult believers are; for th the only way in which God doth juſtifie, ſanctifi and ſave all his choſen People, both old and yo and therefore it is emphatically called the Fa of Gods Elect, *Titus* 1. 1.

5. Wherefore if any dying Infants are any p of Gods Elect, as that they are, then they m have this Faith, becauſe it is peculiar to G Elect and to none elſe, which is the Faith o Operation of God, and not by maturity of yea for he is the Author and the Finiſher of it, H 12. 2. And it is the gift of God, *Eph.* 2. 8. W reverence be it ſpoken, God may be compared a man that maketh a Watch, with all the Whe and Pins, and Members thereof; but it may be doth not wind it up, and ſet it a going as ſoo he hath made it; but the Watch is a compl Watch notwithſtanding, though it ſhould never ſet a going; but it is ready to go, whenever th Watch-maker pleaſe: Even ſo God forms and fa ſhions the new creature with all its lineaments members in the Souls of his Elect, namely, all th Graces of his Spirit; but the new creature can act nor move without Divine Influence, no mo than the Watch can go of its ſelf; and God m take either old or young into Glory, as ſoon as th are regenerated and born again, and never gi them time to act Grace; the Thief upon the Cr had but very little time to act Grace in.

6. For Perſons to imagine or dream of Sa ſification and Salvation by the Imputation of Chri Righteouſneſs and Merits, without the Inſtrum tality

ullity of Habitual Faith to regenerate and change their Natures, is meer ſpiritual Nonſenſe; for Chriſt's Righteouſneſs and Merits are not to be applied, nor expoſed in any other way, nor by any other means, but what God himſelf hath appointed and revealed unto us, and therefore it is called the Righteouſneſs of Faith; but according to our Opponents Principles, it is a Righteouſneſs without Faith: Pray, dear Friends, conſider of this, and be no longer deluded.

7. I challenge all our Opponents, every Soul of them, to produce but one ſingle Text of Scripture, throughout the whole Book of God, that doth give the leaſt ſhadow of countenance to this kind of Doctrine of theirs, namely, That Elect dying Infants can be ſanctified and ſaved without Habitual Grace, of which Faith is the chief.

8. That ſalvation of dying Infants, which our Opponents ſtickle ſo ſtrenuouſly for, is a Salvation without Juſtification and Regeneration, which in plain Engliſh is to ſave them in a ſtate of original ſin and depravation; for the Antipædobaptiſts will not by any means, allow young Infants to be capable of receiving the Habits and Seeds of Grace, to regenerate and change their Natures, though Chriſt himſelf (who ſpake as never man ſpake like him) hath told us plainly, that *Except a man be born again, he cannot ſee the kingdom of God*: And the Scripture alſo ſaith, *Without holineſs no man ſhall ſee the Lord.*

9. A young Infant in the Womb, or in the Cradle, is as much polluted, and depraved by nature, as the oldeſt and vileſt ſinner upon Earth, and as much a child of Wrath as he, and he hath as much need to be juſtified, regenerated, and ſanctified, as he; therefore all thoſe that deny this, muſt deny original ſin; which is to overthrow the very Foundation of mans ſalvation.

10. I

10. I never read one word in all the Writ
of our Opponents about the Controverſie, that
declared, or once diſcovered, the abſolute n
ſity of Juſtification and Regeneration, in orde
the ſalvation of Elect dying Infants; I deſire
to produce us the Book and Page if they
where there is any ſuch Doctrine: It is true
tell us fine quaint Stories of Sanctification,
Application of the Righteouſneſs and Mer
Jeſus Chriſt, for the ſalvation of Elect dyin
fants, and of their great hope and charity
have for them, and yet, in the ſame breath,
tell us, that they are not capable of receivin
Graces of the Spirit, by which it is to be bro
about and effected; which knocks all their ch
and hopes for dying Infants on the head, con
ing their future ſtate of Happineſs; for Mr.
very ingenuouſly hath publiſhed and confeſſ
his Book, that he is *not capable of underſta
the Notion of Habitual Faith; for* (ſaith he) it
fine for my uncultivated head: That is, His
Reaſon cannot fathom it.

11. I do poſitively affirm, as I ſhall Anſwe
at the great day of Judgment, that all thoſe
will not allow Elect dying Infants to be capab
receiving Habitual Grace, to regenerate, ſanc
and change their Natures, do at once repro
them all by their Principle, and bar the Gat
Heaven faſt againſt them: For,

12. And laſtly: If the ſalvation of loſt ſinn
is a pure Deſign of preventing Grace, then I
affirm, That a young Infant is as capable of ſalv
on, as any Adult perſon is whatſoever; but
ſalvation of loſt ſinners is a pure Deſign of
venting Grace: Therefore a young Infant
capable of ſalvation as any Adult perſon is
ſoever.

1. *It is a pure deſign of preventing Grace, with a reſpect to God the Father that contrived it.*

2. *It is ſo with reſpect to Chriſt the Son, that accompliſhed it.*

3. And laſtly: *It is ſo with a reſpect to Man, that hath the benefit of it.*

Firſt Grace and ſubſequent perſevering Grace unto Eternal Salvation, is all of pure preventing Grace, and is brought about by effectual Calling, Juſtification, Adoption, and Sanctification; for preventing Grace runs through them all; As hath been moſt elegantly illuſtrated, amplified, unfolded, and applied, by that eminent Divine, who is worthy to be ranked among the reſt of our Stars of the firſt Magnitude, in this Hemiſphere of Gods Heaven upon Earth, the Church, namely, Mr. *M. M.* of *Stepney*, from that famous Text of Chriſt's wonderful preventing Grace, in St. *Luke* 19. 10. *For the Son of man is come to ſeek and to ſave that which was loſt.*

1. That the ſalvation of loſt ſinners is a pure Deſign of preventing Grace, appears in theſe following Particulars.

1. In that men by nature are ſpiritually dead, as in *Eph.* 2. *And you hath he quickened who were dead in treſpaſſes and ſins.*

The ſinner being dead, is not able to quicken nor raiſe himſelf, but God doth it; ——*you hath he* [*quickened*, &c. that is God: Therefore it is preventing Grace.

2. If the ſinner be loſt, and God is found by him, when he ſought him not, then it is pure preventing Grace; but ſo it is, as you may ſee in *Rom.* 10. *I was found of them that ſought me not, I was made manifeſt to them that asked not after me*; Compare with *Iſa.* 65. 1.

3. In

3. In *Ezek.* 16. ——*thou waſt caſt out in the open field, to the lothing of thy perſon, in the day that thou waſt born.*

And when I paſſed by thee, and ſaw thee polluted in thine own blood, I ſaid unto thee when thou waſt in thy blood, Live: yea, I ſaid unto thee when thou waſt in thy blood, Live.

4. Man by nature is not only in a ſtate of ſeparation from God, but alſo in a ſtate of Enmity againſt him; and until that Enmity be ſlain, and the Soul united to Chriſt, which is done by Habitual Faith inſtrumentally, there can be no hope of Reconciliation nor Eternal Salvation. I ſay again, God will as ſoon ſave the Fallen Angels, as ſave any Fallen ſinner, old or young, in the Womb or out of it, that dyeth in a ſtate of ſeparation and Enmity againſt God, as all Mankind by nature are, *Pſal.* 51. *Rom.* 3. 11, 12, 23.

It muſt be Habitual Faith inſtrumentally that muſt juſtifie the ſinner, by taking hold of the Righteouſneſs and Merits of Jeſus Chriſt, and applying it to the ſinner, by the manuduction of the holy Spirit; for God is the Author and the Finiſher of our Faith.

5. In the fifth and laſt place, to conclude this Head: No Saint of God ever was, or ever will be, juſtified, neither for, or by, the Act of Faith; and the reaſon is plain, becauſe that would be for a man to be juſtified by Works, which would deſtroy Juſtification by Faith in the Righteouſneſs of Chriſt; which is Popery all over; for there is no Juſtification without the Grace of Faith, though not for the Acting of that Grace.

Therefore it is all a pure Deſign of preventing Grace, from the Foundation to the Top-ſtone of mans Salvation; it is all Grace, Grace, pure preventing Grace: And therefore an Elect dying Infant is as capable of Juſtification, Regeneration, Adoption,

Adoption, Sanctification, and Eternal Salvation, as any Adult perſon is whatſoever. And thus I have proved, That Habitual Faith is eſſentially neceſſary for the ſalvation of dying Infants, as well as Adult believers: None can be ſaved without it; for there can be no Acts of Faith, where there are not firſt Habits of Faith; it is as impoſſible, as it is for a Tree to grow, and bear Fruit, without a Root.

8. Saith Mr. *D.* in *page 6. It's to be wondered at, how you come to ſtop at Baptiſm, and do not let children partake of the Lords-ſupper*, &c. Mr. *D.* can ſee no reaſon *why Infants ſhould not be perfect Members of the Church viſible, if they are any at all.*

To which I reply,

1. Truly it is to be wondered at, that ſuch an inſipid Argument ſhould be deſtilled from the Brain, and drop from the Pen, of a Perſon of ſuch natural Endowments, as Mr. *D.* is generally taken to be: But ſuch is the unſearchable Wiſdom of God, to confound the Wiſdom of the Wiſe, and to entangle them in their own Devices, that no fleſh ſhould glory in his preſence. Now I ſhall make good what I have ſaid, with a reſpect to this Argument.

1. It cannot be denied but that the Jews children were perfect Members of the Church viſible when they were circumciſed at Eight days old; for the Apoſtle tells us, that *unto them were committed the oracles of God*, *Rom.* 3. 1, 2. But yet notwithſtanding, they did not partake of the Paſſover; and this I am ſure, that the Goſpel of Grace, and Chriſt the Purchaſer of Grace, did not at all diminiſh the gracious Priviledges of the children of Chriſtian believers.

2. Circumciſion was inſtituted about four hundred and thirty years before the Ordinance of the Paſſover was in being; and were there not perfect

Members

Members of the Church visible before the Passover was instituted, which was just the Night before they were delivered out of that *Egyptian* Bondage ?

3. To come nearer home : All those men, women, and children, that were baptized by *John the Baptist*, were perfect Members of the Church visible, by vertue of their Covenant-relation to *Abraham*, who was a Type of Christ, the Father of all the Faithful, and yet they did not partake of the Ordinance of the Lords-supper; for it was impossible they should, because that Ordinance was not instituted until about thirty years after; for as Circumcision was instituted before the Passover, so was Baptism before the Lords-supper; and as the Passover was not instituted until the Night in which *Israel* was delivered out of the *Egyptian* Captivity, so the Lords-supper was not instituted until the Night in which our Lord was betrayed, when he Actually delivered us out of Spiritual *Egyptian* Bondage.

3. If none are perfect Members of the Church visible until they partake of the Lords supper, then if any of their own Opinion die, after they are dipped, before they partake of the Lords-supper, (as no doubt but that many do) then they dye imperfect Members of their Church visible.

4. Baptism was in force long before the Passover was abolished; for our Saviour Christ did eat the Passover, and institute the Lords-supper, both at a Meal, the very Night in which he was betrayed; which was the total abolition of the former, and the establishment of the latter.

5. Our Saviour Christ himself hath in effect declared the Infant-seed of Believers to be perfect Members of the Church visible, in *Mat.* 19. in these Words, *viz. Then were there brought unto him little children, that he should put his hands on them,*

and pray: and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not to come unto me: for of such is the kingdom of heaven: That is, the Church. Surely the Kingdom of Heaven is not comprized and made up of imperfect Members, or Subjects.

Thus you see this Argument is pluckt up by the Roots.

9. Saith Mr. D. in *page 6. Many of those you call outward Priviledges of the Covenant of Grace, our children have as well as yours: 1. We dedicate them to God by our Prayers for them as soon as born, and those of the Church, into which in time we hope they will incorporate: 2. Our Example: 3. Religious Education; by catechising, and by daily Prayers for them,* &c.

Here are several things worthy to come under our consideration, from these Premises aforesaid.

1. Mr. *D.* asserts and declares, that their children have many of those we call outward Priviledges of the Covenant of Grace, as well as ours; but he will not allow them to be outward Priviledges, *&c.* but saith, that we call them so.

2. Either they are Priviledges of the Covenant of Grace, or they are not; and if they are not so, then they are no Priviledges at all; for they must be of the Covenant of Works; they must be of Grace or of Works; this is clear from the Scripture, in *Rom.* 11. *And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work.*

Therefore if those we call outward Priviledges of the Covenant of Grace, of which our Opponents children partake of as well as ours, are not outward Priviledges of the Covenant of Grace,

then they are of the Covenant of Works, which is no Priviledge at all thus to boaſt of.

3. This deſtroys that common and unclean Notion of theirs, *viz.* That the children of *Turks* and *Heathens* have as much Priviledge as the children of Chriſtian Believers; for *Turks* and *Heathens* do not dedicate their children to God in Chriſt, as ſoon as born: Which I take to be Mr. *D*'s. meaning, though he will not allow them one Dram of Habitual Grace; which renders it wholly invalid.

4. This Dedication of their children as ſoon as born, and Prayers for them, muſt not paſs without a ſtrickt Examination, for fear leaſt it ſhould prove to be but blear-eyed *Leah*, inſtead of beautiful *Rachel*, to uſe our Authour's own Phraſe: Therefore I will bring it into the Ballance of the Sanctuary, and try whether it be weight or not.

1. How can Mr. *D.* dedicate his children to God in prayer for them as ſoon as born, ſeeing he will not allow them to be capable of receiving the Seed and Habits of Grace to unite them to Chriſt? For it is Habitual Faith that is the Grace which doth that inſtrumentally; for it cannot be Actual Faith that unites a Soul to Chriſt; that is impoſſible, becauſe that would be for Faith to act before it received its being; there muſt be the Root before there can be any Fruit; there muſt be Habitual Faith before there can be Actual Faith: Therefore it is Habitual Faith that unites the Soul to Chriſt in Regeneration, notwithſtanding Mr. *D.* and thoſe of his Opinion's deriding and ridiculing of it; for it is called the *faith of Gods elect*.

2. I obſerve that Mr. *D.* doth own, that thoſe children that are ſaved dying in their Infancy are Elected; therefore I deſire Mr. *D.* to tell us what ſort of Faith that is which doth of right belong unto them; for it is evident from *Titus* 1. 1. that there

there is a Faith which doth peculiarly belong unto all Gods Elect, and to none else; and our Opponents themselves will not allow Infants to be capable of acting Faith in their own persons, neither indeed can they in an ordinary way, as Adult believers do: Therefore it must be Habitual Faith that unites them to Christ, their Head and Husband; and Mr. *B. D.* must own it too, or raze [that] Notion out of his Book, *viz.* That all dying Infants that are saved are elected: What are they elected, and shall they not have the Faith of Gods Elect? Where is the sense of this? for there is but one Faith, as well as one Baptism, which belongeth to all the Elect of God, and therefore emphatically called the Faith of Gods Elect.

3. Though young Infants are not capable of the profession of Faith, yet they are of the reception and possession of Faith; for God is the Authour and the Finisher of our Faith, who worketh all things according to the counsel of his own Will.

4. The very first Moment of Gods Infusion of Grace into the Soul, that Soul is united to Christ: in which the creature is wholly passive: Therefore without the hope of this, they dedicate their children to God in their own unbelief, and their childrens original sins and depravation; which is to offer unto God a corrupt thing, which God abhors, *Mal.* 1. 14: For no unclean thing shall enter into Heaven.

5. Though I do not hold that all Infants are saved that are dedicated to God in baptism, yet we do not bar the Gate of Heaven against them by Principle, *viz.* by denying them to be capable of receiving those Habits of Grace that must qualifie them for eternal life and salvation if ever they are saved.

6. The conſequences of this kind of dedication and Prayers for their dying Infants are theſe, That God would accept of them and ſave them in their ſins, *viz.* in a ſtate of depravation and ſeparation from Chriſt; which is for them to go to Heaven, and be ſaved in ſome other unknown way, which God never appointed.

7. For unleſs they are united unto God in Chriſt, they are not only in a ſtate of ſeparation from God, but alſo in a ſtate of Enmity againſt him: Therefore unleſs they pray unto God for their dying Infants, and believe that their children are capable of receiving, and God of infuſing Grace into their Souls, to unite them to Chriſt, to juſtifie and acquit them from their original ſins, and to ſanctifie and change their Natures, and make them partakers of the Divine Nature; all their Prayers for them on this Topick, are but like a fine gilded painted Sepulchre, which appears very fair and beautiful without, but full of dead mens bones and putrefaction within.

8. All Prayers (of this kind eſpecially) ought to have ſome footing in a Promiſe; for otherwiſe it is but preſumption, to pray for that which God never promiſed to grant; and alſo, that they do not believe the creature can be made capable to receive: And this is the ſum and ſubſtance of their Principle on this account.

1. For firſt they deny that the Seed of Believers are in the Covenant of Grace, or that they have any thing to do with that Promiſe which God made unto *Abraham*, though it is the ſame Promiſe which the Apoſtle ſaith belongeth unto them and their children, in *Acts* 2. 39.

2. They deny that young Infants are capable of receiving Habitual Faith, though the whole current of the ſacred Scripture is againſt them,

as in *Gen.* 17. 7. *I will be thy God, and the God of thy ſeed after thee,* &c.

Now that this Promiſe is devolved upon the believing Gentiles, and their Seed, I have already proved, as in *Iſa.* 44. *I will pour my Spirit upon thy ſeed, and my bleſſing upon thine off-ſpring,* &c.

And in *Acts* 2. 39. *For the promiſe is unto you, and to your children, and to all that are afar off, even as many as the Lord your God ſhall call.*

Rom. 3. *Cometh this bleſſedneſs then upon the circumciſion onely,* (theſe were the Jews) *or upon the uncircumciſion alſo?* (theſe are the Gentiles) *For we ſay that faith was reckoned to Abraham for righteouſneſs.*

And he received the ſign of circumciſion, a ſeal of the righteouſneſs of the faith, (Here you ſee what Circumciſion was: It was a Sign and Seal of the Righteouſneſs of Faith.) *which he had yet being uncircumciſed: that he might be the father of all them that believe, though they be not circumciſed; that righteouſneſs might be imputed to them alſo.*

Now if they do not go to God in prayer for their children in the Faith of this Promiſe, their Prayers will avail them little or nothing.

9. I obſerve that Mr. *D.* is ſo true to his Principle, as that he hath not ſaid that he dedicates his Children to God by Faith and Prayer as ſoon as born, but he hath ſaid, *We dedicate them to God by our Prayers for them as ſoon as born:* For if his Prayers had any regard to Gods Promiſe to believers and their children, then it would have been by Faith in Prayer; for what is not of Faith is Sin.

10. How can thoſe perſons who are againſt Infant-baptiſm, and deny that young Infants are capable of receiving Grace, or that they have any relation to the Promiſe, pray for their Infants, either dying or living, when according to

their avowed Principle, there is nothing for them to act Faith upon, being they will not allow them to be capable of receiving the Promiſe, in which Chriſt and all the Graces of his Spirit are conveyed into their Souls? And to deny this, is to deny all; for to exclude them of the Promiſe, is to exclude them from Heaven, and deſtroy the very foundation of Prayer.

11. The beſt conſtruction that can be made of theſe kind of Prayers for their dying Infants, is onely this, *viz.* That God would be pleaſed to ſpare and continue their Lives until they came to Years of diſcretion and maturity, that ſo they may be capable of receiving Grace by their own natural ſtrength and ability, and exerciſe it by the aforeſaid power and ability: This is the natural genuine tendency of this their Principle; and whoſoever dives into it ſeriouſly and judiciouſly, will find it to be ſo; otherwiſe, why do they ſay that children are not capable of receiving the Habits of Grace? which highly reflects diſhonour on the Free Grace of God, and alſo the omnipotent Power of God; for, unleſs they do pray for their dying children, or living either, that they may be united to Chriſt, and be begotten and born of God, and juſtified by the Righteouſneſs and Merits of Chriſt, and have their original ſins ſubdued, and their Natures ſanctified and changed, and the Image of God impreſt upon them, that they may be made meet to partake of the Inheritance with the Saints in Light, which muſt be by infuſing Grace into their Souls; all their Prayers ſignifie no more than their Prayers do for any other outward Mercy and Injoyment. But how can they pray for their young Infants union with Chriſt, when at the ſame time, they declaim the very inſtrumental Bond of union, *viz.* The Grace of Faith, which is peculiar to all Gods Elect.

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2. You ſhall ſee how incongruous Mr. *D.* is in himſelf: For,

1. Saith he in *page* 5. *God knows how to ſanctifie and ſave our dying Infants without our application of Ordinances unto them*, &c.

2. In *page* 6. he ſaith, *We dedicate them to God by Prayers for them as ſoon as born*, &c.

1. He ſaith, *God knows how to ſanctifie and ſave our dying Infants without our application of Ordinances unto them.* Now by the ſame parity of Reaſon, Adult believers may caſt off all Ordinances, and ſay, I am in the Inviſible and Catholick Church, and God knows how to ſanctifie and ſave me without the application of Ordinances. This would make a notable Plea for thoſe that do caſt off Ordinances.

2. It is true, that God doth know how to ſanctifie and ſave all Elect Infants: But here I muſt ſtop, for I dare go no further with Mr. *D.* becauſe I ſee a dangerous Precipice.

2. It is alſo as true, that God hath revealed unto us how he doth ſanctifie and ſave Elect dying Infants; for it is in the ſame way in which he doth ſanctifie and ſave all Elect Adult believers, as I have already ſufficiently demonſtrated and proved: For as there is but one Lord, one Faith, and one Baptiſm, even ſo there is but one way to Heaven, and that is thro' Chriſt, by Juſtification, Regeneration, Adoption, and Sanctification; for Chriſt himſelf ſaith, *I am the way*; and in *Acts* 4. 12. *Neither is there ſalvation in any other: for there is none other name under heaven given among men whereby we muſt be ſaved.*

3. Is not the dedication of our children to God an Ordinance of God? and, Is not Prayer alſo an Ordinance of God?

1. If the dedication of our children to God be not an Ordinance of God, why do our Opponents

practice it? Secondly, If Prayers to God for them be not an Ordinance of God, why do they uſe it? Why doth our Author himſelf apply theſe Ordinances of God to his children as ſoon as born, ſeeing he thus declaims them?

2. If they are not Ordinances of God, then it falls under the ſin of Will-worſhip and humane Invention; and if ſo, then it would be ſaid another day, Who hath required theſe things at your hands? But,

3. If they are Ordinances of God, then they ought not to be againſt the application of Ordinances unto them by others, ſeeing they allow it in themſelves; for Dedication without Inſtitution is down-right Superſtition: Get over this Sir, if you can.

For we are to do all things [ſpiritually,] in the Worſhip and Service of God, according to the Pattern ſhewn by God himſelf unto *Moſes* in the Mount.

4. Baptiſm (as hath been proved) is one of the Heavenly Things, or Goſpel-Church-Ordinances, which is a publick ſolemn dedication of the ſubject baptized, unto God in the Church, in the preſence of God, Angels, and Men, by Thankſgiving and Prayer; for as we receive our children from God, ſo it is but reaſonable we ſhould offer them up to God through Chriſt from whom we received them: But yet notwithſtanding, we ought to dedicate them to God ſecretly as ſoon as born, and privately in our Families; for as in Prayers, there is (1) ſecret Cloſet-prayer; (2.) there is private Family-prayer; (3.) and laſtly, there is publick Prayer in the Church Aſſembly; And the two former may be ſaid to be preparatory to the latter; ſecret Prayer in the Cloſet ought not to excuſe or hinder private Prayer in the Family, neither ought both theſe to excuſe

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or impede publick Prayer in a publick Church Assembly.

Even so ought we to do in point of dedicating our children to God; first, it ought to be from the very Womb as soon as born, in secret devotion in our Closets, and in our Hearts by Faith, praising of God on the Childs behalf, that the Womb was not its Grave, and for that its Members were written in Gods Book of Creation; and also to pray unto God, that the name of it may be written in the Book of Life, that it may be regenerated, renewed, and sanctified, and be sealed up unto the Day of Redemption by the Holy Spirit.

2. We ought to dedicate our Children to God in like manner aforesaid, in our Family, with those Neigbbours and Friends that are there as Instruments to help usher them into the World.

3. And lastly: These Dedications aforesaid of our children as soon as born, must not hinder nor prevent our publick solemn Dedication of them afterwards in that Church Ordinance of Baptism in a more publick solemn manner, in the presence of God, Angels, and Men; for the Angels are present in Church Ordinances and Discipline, and are strickt Observators of all our Behaviour and Deportment, as in 1 *Cor.* 11. 7, 10. Which brings me to the *second* thing, *viz.* That the Angels attend the Church in their Ministry, and in special manner their Ministry is extended to the Elect Infant-members thereof, as doth plainly appear from the Words of our Saviour, in that Rebuke he gave to those Disciples that were of his own peculiar Family, when they were striving among themselves who was the greatest in the Church, as in *Mat.* 18. *At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?*

Pray obſerve; they did not ask who ſhould be greateſt in the Kingdom of Heaven hereafter, but who is the greateſt in the Kingdom of Heaven now, in the preſent tenſe: That was as much as to ſay, Who among us Diſciples is greateſt in the Church of God now? for they knew that Chriſt was the greateſt in the Church, and that God is greateſt in the Kingdom of Heaven in Glory.

Now pray mind Chriſts Anſwer unto them:

And Jeſus called a little child unto him, and ſet him in the midſt of them, And ſaid, Verily I ſay unto you, Except ye be converted, and become as little children, ye ſhall not enter into the kingdom of heaven.

This Chriſt ſpake to cure them of their Itch of Pride and Ambition, which he perceived they began to be contaminated with, and therefore he ſaid unto them, *Whoſoever ſhall humble himſelf as this little child, the ſame is greateſt in the kingdom of heaven.*

Pray note, by the way, that Humility is the firſt ſtep unto true greatneſs in the Church: But to proceed farther on our Saviours Words,

And whoſo ſhall receive one ſuch little child in my name, receiveth me.

1. That is, Whoſo ſhall receive little children of believing Parents into the boſome of the Church in Chriſts Name, receives Chriſt along with them, becauſe Chriſt is externally formed in them.

2. How can little children be received into the boſome of the Church in Chriſts Name, but by Baptiſm? And for a clear demonſtration of this, pray obſerve ſtrictly the Words of Chriſts general Commiſſion unto his Miniſters and Servants, and there you will find that Chriſt commanded them to baptize all *in the name of the Father, and of the Son, and of the holy Ghoſt*: This is in the Name of Chriſt, and to receive them into the Church in the

the Name of Christ, which is by a publick solemn dedication of them to God in Baptism, *Act.* 2 38.

But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

What a dreadful threatning is here against all those that offend these little ones! And for my part, I declare that I do not know who among Christians there are, that do offend young Infants so much as all those do, that are against their being dedicated unto God in the Ordinance of Water-baptism. Pray mind our Saviours threatning, all you that oppose Infant-baptism, and be no longer wilful and obstinate, for it is a most dreadful one, *viz. But whoso shall offend one of these little ones*, &c. How [so] offend them? If you observe narrowly it will appear, that the ground of the offence is the not receiving them into the Church in Christs Name; for the threatning follows upon that of our Saviour Christs saying, *And whoso shall receive one such little one in my name, receiveth me: But whoso shall offend one of these little ones which believe in me*, &c. The offence cometh upon the contrary of receiving them in Christs Name. This could not be meant of their Parents first reception of them into the World, at their Birth and Nativity: But some of our Opponents have been so confident in Print, as to say, *What offences are young Infants capable of taking?* which is carnal reason all-over; for though they are not personally capable of taking offence, yet Christ himself is; for as those that receive them into the Church in Christs Name by baptism, receive Christ himself, even so all those that offend them, offend Christ himself, even as those that persecute his People, persecute Christ himself, because by their not receiving them into the Church in

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Christs Name, they shut Christ himself out of the Church; therefore Christ must needs be offended at them, *Mark* 9. 41,42. These little ones which were brought unto Christ to be blessed by him, were the seed of believers; and this will clearly appear to be so, if we do but consider these things: 1. The old Disciples which were of Christ peculiar Family, rebuked those that brought them, for which Christ rebuked them, and said, *Suffer little children, and forbid them not to come unto me, for of such is the kingdom of heaven*, Mat. 19. 13,14. and in *Mark* 10. 13,14. *Luke* 18.15.

2. Pray who had to do to bring young Infants to Christ for his blessing on them, but their Parents? And if they had not been believers themselves, they would not have brought their children to Christ to be blessed by him; And for this reason, they must be the seed of believers; nay, they had the Grace of Faith in them, for they believed in Christ, *Mat.* 18.

Therefore I demand of our Opponents, Two Things:

1. If the receiving of young Infants, the seed of believers, in Christs Name, was not to receive them into the Church? Then I demand, where they are to be received? for they mentioned in the Text were not to be received into Christs peculiar domestick Family, for he had his select number of them, *viz.* the Twelve Apostles.

2. If this receiving them in Christs Name be a receiving them into the Church in some visible way, being of the Church before, by descent of believing Parents, 1 *Cor.* 7. 14. If it be not by the Ordinance of Baptism, then I desire them to tell us in what other way, or publick Ordinance in the Church, it is to be done in Christs Name; for you see it must be done, or else they that reject them are lyable to the threatning.

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2. In the ſecond place, Chriſt proceeds farther to inform us of the great Priviledge that thoſe little ones have by being in the Church; for they are under the Miniſtry and Charge of the holy and bleſſed Angels, as in *verſe* 10. where we have Chriſt introducing it with a caution to all thoſe that deſpiſe theſe Infant-diſciples, *viz. Take heed that ye deſpiſe not one of theſe little ones; for I ſay unto you, that in heaven [their Angels] do always behold the face of my Father which is in heaven.*

But as they offend all theſe little ones, by refuſing to receive them in Chriſts Name into the Church viſible by Baptiſm, even ſo they deſpiſe them by ſaying, What good doth Baptiſm do a young Child? And what Grace is a young Infant capable of receiving? And thus they both offend and deſpiſe them.

3. If there be ſuch a dreadful threatning againſt him that ſhall offend but one of theſe little ones, which belong unto Chriſt, *viz.* the Seed of Believers; what then is it againſt them which boldly adventure to offend and deſpiſe them all, by not receiving them in Chriſts Name into the Church by baptiſm, and juſtifie themſelves therein? *It is better for them that a millſtone were hanged about their neck* (ſaith the Scripture) *and that he were drowned in the depth of the ſea, than to offend one of theſe little ones which believe in Chriſt.* It is very ſtrange to me, that our Opponents will allow them to be of Gods Family Royal in Heaven, the inviſible Catholick Church, and yet will not allow them ſo much as a Name in the Houſe of God, the Church militant here on Earth; which is a ſpacious pretext of allowing of them the greateſt Priviledge of all, and yet at the ſame time deny them one of the leſſer.

4. Mr. *D.* hath publickly owned and declared that Elect dying Infants ſhall be ſaved, which I own

own to be true; And if dying Infants are elected, then are they Heirs of Salvation; and if they are Heirs of Salvation, then are they under the conduct and miniſtry of the holy and bleſſed Angels, and do ſhare as much in their Miniſtry as any of the Adult Elect do, as is clear from that excellent Scripture in *Heb.* 1. *But to which of the angels ſaid he at any time, Sit on my right hand, until I make thine enemies thy footſtool.*

Are they not all miniſtring ſpirits; ſent forth to miniſter [*for*] *them who ſhall be heirs of ſalvation?*

I humbly conceive theſe Angels here are not to be underſtood of the Biſhops, Elders, or Paſtors of the Churches, but of the inviſible Heavenly Hoſt, becauſe it is ſaid in the very next Chapter, *verſe* 16. *He took not on him the nature of angels, but he took on him the ſeed of Abraham.*

Pray what account is an adult Believer capable of giving concerning the Miniſtry of Angels, thoſe inviſible bleſſed Spirits of their Miniſtry for them, any more than Elect babes in Chriſt can of their Miniſtry for them? Even none at all. Pray take notice by the way, that it is not ſaid that they do miniſter *unto* them, but [*for*] them: And therefor a young Child is as capable of the Miniſtry of of thoſe Angelical Spirits, as any Adult Believer is whatſoever. O what a bleſſed Priviledge is it for perſons to be under the conduct and miniſtry of Angels! for they are their Life-guard, *Pſal.* 91. *For he ſhall give his angels charge over thee, to keep thee in all thy ways. They ſhall bear thee up in their hands, leſt thou daſh thy foot againſt a ſtone.* What an Honour is this? that the great and glorious Majeſty of Heaven and Earth ſhould condeſcend to Men of ſuch a low degree and extract, as to provide ſuch a guard as this is for them; and this Honour have all the Saints, both old and young. O the admirable preventing love and Grace of God!

5. The

5. The Miniſtry of Angels lyeth principally next unto that in the Church in aſſiſting and miniſtring for the Elect when they are leaſt capable of the miniſtry of Men; and that eſpecially with a reſpect to two Seaſons, namely, the hour of the believers death, and to Elect Infants, as appears by our Saviour Chriſts words; firſt at the believers hour of death, in *Luke* 16. *And it came to paſs that the beggar died, and was carried by the angels into Abrahams boſome,*——

2. The Angels miniſters for Elect Infants in the Church, who are Heirs of ſalvation, *Mat.* 18. *Take heed that ye deſpiſe not one of theſe little ones, for I ſay unto you, that in heaven* [*their*] *angels do always behold the face of my Father which is in heaven.*

Therefore we ought to dedicate all our children to God in baptiſm, by which they are more nearly received into the boſome of the Church; for we ought not to reprobate our own children, but to deal with them as if we knew they were all Elected; the particular knowledge of which God hath reſerved to himſelf; for it is his Prerogative to know that, and not ours.

Thus I have proved that the dedication of our children to God by Faith in Prayer, in ſecret, private, and publick, is an Ordinance of God; for it is a ſolemn offering up our children as a Sacrifice to God through Chriſt, and not to *Moloch*, as ſome of our Opponents have blaſphemouſly ſtiled it.

3. Mr. *D.* doth grant that all elect dying Infants are in the Inviſible and Catholick Church, but will not by any means allow them to be in the Church viſible: And farther ſaith, *We have no Rule to put them into the Church viſible by baptiſm:* To which I thus reply, *viz.* Mr. *D.* ſhould firſt have ſhewn himſelf a skilful Logician, by proving that [ever] the Infant-ſeed of Believers were caſt out

of

the Church viſible, by the perſonal coming of Chriſt in the New Diſpenſation of the Goſpel, before he had talked of putting them into the Church viſible by baptiſm. Indeed, Baptiſm is a viſible receiving them nearer into the Church than they were before; for they were in Chriſt externally before they were baptized, by vertue of their Covenant-relation, as being the Seed of believing Parents, 1 *Cor.* 7. 14. though all that are thus in Chriſt, may not be ſaved; for Chriſt hath external Branches in him, which he will never own at the Great Day, *John* 15. *Every branch in me that beareth not fruit, he taketh away.* And thus whoſoever receiveth theſe little ones in Chriſts Name into the Church by baptiſm, receiveth Chriſt himſelf.

2. Mr. *D.* ſhould alſo have clearly demonſtrated and proved, what perſonal Actual ſin and tranſgreſſion thoſe young babes commited againſt God, which provoked him to caſt them all out of the Church viſible, in which they had been from the beginning, in the firſt Being or Formation of the Church, before he had told us we have no Rule to put them into the Church viſible by baptiſm; for otherwiſe, all his Arguments againſt Infant-baptiſm do but puzzle the Cauſe, and are but as ſo many Arrows ſhot againſt a brazen Wall.

3. Becauſe all the Infant-ſeed of the Jews and Proſelytes were Members of the Church viſible under the Ceremonial Law, and the Goſpel of Grace, did not diminiſh the Priviledge of the Infant-ſeed of Believers, it did not bring leſs Grace, but more than there was in the Ceremonial Law: And therefore the Infant-ſeed of believing Church members are ſtill members of the Church viſible now under the New Diſpenſation of the Goſpel, and have a Right to the Ordinance of Water-baptiſm.

Thus you see Mr. *D.* hath drawn a Conclusion without any Premises; which is to build a House without a foundation, or a Castle in the Air: And this bringeth me to the Ninth and last Thing.

9. And lastly: Saith our Authour in *page* 4. *The Gospel-Church hath its Matter and Form fully prescribed in the New Testament, its Laws and Ordinances of Worship, and Subjects that are to be found in the practice of these. And their qualifications; this is what we stick by, and dare go no further; the frame of the Jewish Church having had its day and end, we look upon it as taken down to admit a more glorious Dispensation.*

Now our next business is to inquire what difference there was between the Church frame under the Ceremonial Law, and the New Dispensation of the Gospel, and try whether we can find any such capital difference as will favour our Authors Principles.

1. Therefore in the first place, What is all this which Mr. *D.* saith, to the purpose? For he hath not told us where it is to be found in the N. Testament, that the Matter, Form, Laws, and Ordinances of Worship in the Gospel Church, are so fully prescribed as to exclude the Infant-seed of Believers from being Members thereof. But I find many Queries not answered, and the most of our Authors Positions unproved: But I have already fully proved that there must be nothing in the Gospel New Dispensation of the Matter, Form, Laws, Ordinance of Worship and Subjects, *&c.* but what must answer to the Matter, Form, Laws, Ordinances of Worship and Subjects of the Church under the Ceremonial Law; and I shall now corroborate it, by what I shall add by clear Scripture Proof, as followeth in *Exod.* 25. 40. *Acts* 7. 44. *Heb.* 8. 4, 5. *Heb.* 10. 1.

2. That

2. That the frame of the Jewiſh Church was made more glorious at the coming in of the Goſpel New Diſpenſation, I readily grant; but the ſtate of the Church was never altered, and the Materials or Subjects are ſtill of the very ſame kind without any ſubſtantial variation. 2. Their ſpiritual Food in Gods Houſe, the Church, is ſtill the very ſame, though under a better and more glorious Diſpenſation.

3. If Mr. *D.* could have proved that the ſtate of the Church had been plucked up by the roots, and the Covenant diſſolved, and that it was but a carnal Conſtitution, as Mr. *H. C.* and Mr. *B. K.* laboured in vain to do, as may be ſeen in their Books againſt me; then Mr. *D.* might have gained the Point; but he is wiſer than to attempt ſuch a groſs Abſurdity, which borders upon blaſphemy, and therefore he hath rather choſen to contradict thoſe two populous Authors or Champions.

4. The Jews and all their children under the Law, were Members of the Church viſible, and the ſtate of the Church was never altered: Therefore all the children of Chriſtian believers are Members with their Parents of the Church viſible [alſo,] now under the Goſpel Diſpenſation, unleſs any of them ſin themſelves out of it when they are grown Perſons, *John* 15. 2. *Rom.* 11. 17. But that the ſtate of the Church was never altered, I ſhall prove as followeth.

1. The Jewiſh Church ſtate was built upon the Rock of Ages, namely, that ſpiritual Rock Chriſt Jeſus, as in 1 *Cor.* 10. 3.

2. The Church hath its Foundation in the Covenant of Grace, of which Chriſt is the chief Corner-ſtone, *Iſa.* 28. *16.*

3. The Covenant of Grace was firſt declared and made with *Adam*, immediately after the Fall; for *Adam* had the Goſpel Preached firſt to him by God

God himſelf, who ſpake as never Man ſpake like him, *Gen.* 3. 15.

4. *Noah* was a Preacher of Righteouſneſs, 2 *Pet.* 2. 5. that was, he Preached the Goſpel; for he that doth not preach up the Righteouſneſs of Chriſt, for Juſtification, Satisfaction, Sanctification, and Salvation, doth not Preach the Goſpel; for the Righteouſneſs of Chriſt is the very Marrow and Quinteſſence of the Goſpel.

5. *Abraham* had the Goſpel Preached unto him, as in *Gal.* 3. 8. *And the ſcripture foreſeeing that God would juſtifie the heathen through faith, preached before the Goſpel unto Abraham: ſaying, In thee ſhall all nations be bleſſed.* Pray obſerve; The Goſpel is that which was Preached before unto *Abraham*, that was when God firſt bleſſed *Abraham*; and in him both Jews aud Gentiles, at his firſt eſtabliſhing his Covenant with him, in *Gen.* 12. 3. *And I will make of thee a great nation, and I will bleſs thee, and make thy name great; and thou ſhalt be a bleſſing. And I will bleſs them that bleſs thee, and curſe him that curſeth thee: and in thee ſhall all the families of the earth be bleſſed.*

2. This Preaching the Goſpel before unto *Abraham*; 1. It was before the Covenant was ſo fully declared and eſtabliſhed with him; And 2. before God had changed his Name: 3. And laſtly, It was before God had fixed [a] Token unto the Covenant. All which you have in *Gen.* 17. 5, 7, 11. *Neither ſhall thy name any more be called Abram; but thy name ſhall be called Abraham, for a father of many nations have I made thee. And I will eſtabliſh my covenant between me and thee, and thy ſeed after thee, in their generations, for an everlaſting covenant; to be a God unto thee, and to thy ſeed after thee. And ye ſhall circumciſe the fleſh of your foreſkin, and it ſhall be [a] token of the covenant betwixt me and you.*

The

The Covenant was as much a Covenant to *Abraham* before God added [a] Token unto it, as it was unto him after, as is also clear from Verſe 4. *As for me, behold, my covenant is with thee, and thou ſhalt be a father of many nations.* God did not change nor alter his Covenant with *Abraham* when he added a Token to it, though he changed his Name.

Thus you ſee (1.) by whom the Goſpel was preached unto *Abraham*: (2.) When it was preached unto him: (3.) How it was preached unto him: (4.) And laſtly: What the Goſpel was that was preached before unto him: Why, it was the Covenant of Grace it ſelf in the firſt broaching of it to *Abraham*: Which utterly deſtroys that new invented Notion of a Covenant of Peculiarity made with *Abraham* of Circumciſion: That is to place the Token of the Covenant in the room of the Covenant it ſelf, which is abſurd and falſe. And this we muſt obſerve alſo, that this was not the firſt broaching of this Celeſtial Liquor, *viz.* the Goſpel, though it was ſo to *Abraham* and his Seed; for it was firſt broached and ſet a running to *Adam*, immediately after the Fall, and hath run down upon his Poſterity ever ſince, from Generation to Generation, and will continue to the end of the World: So that to Preach up the Covenant is to Preach the Goſpel.

Hence by the way I infer, How unfit all thoſe are who take upon them the Miniſtry of the Goſpel, that diſown the Covenant, that are ſo ignorant of theſe profound Myſteries, that cannot diſtinguiſh between the Covenant and the Token thereof.

2. That the Church-ſtate is ſtill the ſame, and the ſubſtantial Matter and Form the ſame now as it was under the Law, plainly appears by our Saviours Words to the unbelieving Jews, who were then Members of the Church viſible, as in *Mat.* 21. *Therefore the kingdom of heaven ſhall be taken from you, and given to a nation bringing forth the fruit thereof.* And in *Mat.* 8. *And I ſay unto you, that many ſhall come from the eaſt, and weſt, and ſhall ſit down with Abraham, and Iſaac, and Jacob, in the kingdom of heaven.* That is, they ſhall be brought into the ſame Covenant which God eſtabliſhed with *Abraham*, *Iſaac*, and *Jacob*, and into the ſame Goſpel-Church as they and their Seed were in; for this cannot be meant of the Kingdom of Heaven above for none can be caſt out of that as theſe were to be in the remainder of the Verſe: Mind it: ——*but the children of the kingdom ſhall be caſt out into outer darkneſs; there ſhall be weeping and gnaſhing of teeth.*

1. From hence we may obſerve, that the unbelieving Jews were to be caſt out of the Church or Kingdom of Heaven, and the Elect Gentiles were to be taken in for them in their room, which did not deſtroy the Conſtitution of the Church no more than the caſting out of Hypocrites out of a Church doth now, but it was to purge and refine the Church from all its chaff

Hypocrites

Hypocrites, and to gather in the Elect Gentile-wheat into the Garner, *Mat.* 3. *Whose fan is in his hand, and he will throughly purge his floor and gather his wheat into the garner: but he will burn up the chaff with unquenchable fire.*

2. When this Threatning was executed, *viz.* when the unbelieving Jews and their Children were cast out, the believing Jews which remained in the Church, their Children remained in the Church with them, and God did take the Adult Elect Gentiles and their Children into the Church together; he did not take in their Parents, and shut out and exclude their Children, as is clear from *Acts* 2. 39. *Rom.* 11. 17.

3. The Church state, which is the Kingdom of Heaven, is the same now as it was in the Beginning in *Adam's* Time, after the Fall, and ever will be to the End of the World; and the Covenant of Grace is the same, in which all the Matter, Form, Laws, and Ordinances of Worship, and Subjects are contained, though some of the unbelieving Jews and their Children were cast out, especially of those who were actually concerned in condemning our Saviour Christ, by which they intailed a Curse upon their Posterity [when] they said, *His blood be on us, and on our children,* Mat. 27. 25.

4. And lastly: The state of the Church is, and ever was, indissolvable, though it is locally mutable; God may, and he hath taken it from one place and fixed it in another, and remove it from one People or Nation and bestow in upon another.

2. I shall also prove the Church state is the same now as it was under the Old Testament, and the Frame the same substantially, but in a more glorious Dress, as farther appears from the Apostles Doctrine in *Eph.* 2. *Now therefore ye are no more strangers and forreiners, but fellow-citizens with the saints, and of the houshold of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; In whom all the building fitly framed together, groweth unto an holy temple in the Lord; In whom [you also] are builded together for an habitation for God through the Spirit.* Here are several Things to be observed.

1. Those whom the Apostle Preached this Doctrine unto were the then called Gentiles, who were come from the East, and West and were sat down with *Abraham, Isaac,* and *Jacob,* in the Kingdom of Heaven; and the Children of the Kingdom, *viz.* The Reprobate Jewes and their Children, were cast out.

2. The believing Jews, which kept their station in the Church, were these Citizens and Saints.

3. That the Gentiles before their Conversion were Strangers and Forreiners to this City, but were then Fellow-citizens with the believing Jewes and their Children, the Citizens aforesaid.

4. They

4. They were taken into the Family Royal of Heaven, the Houſhold of God, who before *were Gentiles in the fleſh, without Chriſt, being aliens from the common-wealth of Iſrael, and ſtrangers from the covenants of promiſe, having no hope, and without God in the world*, Eph. 2. 12.

5. Theſe Gentiles, as miſerable and vile as they were, at that Time, were not only made Fellow-citizens with the Saints, but alſo *fellow heirs with them, of the ſame body, and partakers of his promiſe in Chriſt, by the goſpel.* Now this was ſpoken to the Gentiles by name, as in *Eph.* 3. 6.

6. The foundation of the Church of Chriſt was to be found in the Doctrine of the Prophets in the Old Teſtament, which is the ſame with the Apoſtles Doctrine in the New Teſtament; and Chriſt himſelf is the chief Corner-ſtone, in whom all the Building is joined exactly together, and groweth unto an holy Temple in the Lord, an Habitation for God.

7. And laſtly: All the believing Hebrews, and all their children, and all the believing Gentiles, and theirs, maketh but one Myſtical Body, which is the Church, *Eph.* 3. 6.

4. The Church under the Law was a Golden Candleſtick. *Exod.* 25. *And thou ſhalt make a candleſtick of pure gold, &c.* *Zech.* 4. ——*What ſeeſt thou? And I ſaid, I have looked, and behold, a candleſtick all of gold,* &c. This was the Goſpel-church in the Old Teſtament-Times: 1. Gold to ſignifie the Matter and Subjects of it: 2. Pure Gold to ſignifie the holineſs and purity of it: 3. A Candleſtick to ſignifie the Form of it: 4. And laſtly: A Candleſtick to ſignifie the uſefulneſs of the Church; for as a Candleſtick is to ſet up a Light in, even ſo is the Church: It is a City built upon a Hill.

2. Compare this with the Churches in the New Teſtament, in *Rev.* 1. *And I turned to ſee the voice that ſpake with me. And being turned, I ſaw ſeven golden candleſticks.* ——*and the ſeven golden candleſticks which thou ſaweſt, are the ſeven churches.*

Now I would fain know of our Author where lyes the difference; for my part, I can ſee none but this, namely, There was but one Candleſtick of pure Gold in the Old Teſtament, that was but one Church or Congregation, which was all the Nation; and there are ſeven in the New Teſtament, which is a certain number ſet for an uncertain; but all of Gold under both Diſpenſations, *viz.* all Goſpel holy Churches.

3. And laſtly: The Goſpel Church in the Old Teſtament lived upon the ſame Food as the Goſpel-Churches of Chriſt do now in the New Teſtament, and as theſe Churches are baptized Churches, ſo was that one Church in the Old Teſtament; for all the Members of it, men, women, and children, were baptized. Hear is a clear Scripture-proof for it, let who as will or dare deny it: 1 *Cor.* 10. *Moreover, brethren, I would not that ye ſhould be ignorant, how that all our fathers were under the cloud,*

and all passed through the sea; And were all baptized unto Moses in the cloud, and in the sea: And did all eat the same Spiritual meat; And did all drink the same Spiritual drink: (For they drank of that Spiritual Rock that followed them, and that Rock was Christ. On this Rock the Church was built, immediately after *Adam's* Fall, and on this Rock it hath stood ever since, and ever will to the end of the World, and the gates of Hell shall never be able to prevail against it, for Christ doth watch over it and keep it.

Thus I have proved what the Prescription of the Church in the New Testament is, though Mr. *D.* was not so kind as to do it; and also of the Old Testament, and demonstrated the Matter, Form, Laws, and Ordinances of Worship, and the subjects also, and I find them joined together, and so I leave them; for I dare not part them asunder: For though this Dispensation is more glorious than that of the Old Testament was, yet it is the same for substance: 1. It was made of the same Mettle, *viz.* Gold: 2. It was of the same quality, fine Gold: 3. The same Subjects, *viz.* Parents and Children: 4. The Church was of the same Form, *viz.* a Candlestick: 5. It was of the same use, *viz.* it was for Light; for the Laws and Ordinances of Worship are for Light: Indeed, Satans Kingdom is a Kingdom of Darkness; but Christs Kingdom is a Kingdom of Light. 6. And lastly: They lived upon the very same Food as the Churches of God now do.

And thus I have proved the Title of this my Book: For Infant-Baptism and Church-Membership is of Divine Institution, and the Mode of Baptism I have also proved to be by Sprinkling; for it is one of the Heavenly Things.

POSTSCRIPT.

HAving finished my Discourse at this time, concerning the Infant-seed of Christian Believers, I now come in the first place to address my self in particular unto my loving Friend Mr. B. D. *who hath said in* p. 8. *as followeth*: For many Years I have attended to see what could be made of this Argument, of the necessity of Baptism to Infants; and could I have found it proved, I would not have been an Hour out of your Tents.

Now, Sir, you have seen it proved to be of as much necessity as Circumcision was under the Law to the Eight-day Disciples; for the Infant seed of Believers are fixed in the same station in the Church now, as the Jews Children were then; for they were never excluded. 2. It is necessary it should be so; for you see I have fully proved that God commands it. 3. It is a Badge of Honour, and Token of Gods Covenant-Love and Grace to the Seed of believing Parents, who are stiled holy Children, 1 Cor. 7. 14. *4. And lastly:*

laſtly: Circumciſion was the Type of Baptiſm, which is a
Heavenly Things. Now my good Friend, if you dare
There was no neceſſity for thoſe Things aforeſaid, then you
that there is no neceſſity for Infant-Baptiſm; for you ſee
proved Infant-Baptiſm and Church-Membership, 1. From
ample of John *the Baptiſt*: 2. *From Chriſts Command*
the Apoſtles Argumentative Exhortation, or Mandamus:
laſtly: From their Covenant-relation to God, who hath
be the Believers God, and the God of his Seed, and of
Seed, Pſal. 105. 8, 9, 10. *Whereever God layeth his*
there is an abſolute neceſſity of Obedience.

Now, Sir, I expect you ſhould comply with your Pro
make haſte, and delay not to come into our Tents, or ſhew
cauſe in Print why you will not; for I humbly (yet bo
lenge you to do one or the other; either to confute it,
of it.

2. *I addreſs my ſelf to all you that are of this Opinion,*
not read our Books about this Controverſie, but paſs
Sentence upon them, and condemn them without Book,
Popiſh Prieſts and Jeſuits do, for they judge and con
Books and Doctrines to be heretical, and charge the Peo
hear them on pain of damnation. But methinks, men
that are called Proteſtants ſhould be found guilty of ſuch
Papiſts. Pray, for the future, either forbear that un
chriſtian Practice of yours, which ſome of you are guilty
knowledge, by their own confeſſion, of judging Books
ing them; And if you cannot confute them, then em
them: It is a greater Honour to recant and renounce
when detected, than to cleave to it. Laſtly, *Do not*
Truths of God by the Paſſions and Infirmities of the
which God makes uſe of to declare them; for Martin Lu
an Eminent Saint in his Day, yet very paſſionate: An
that is perfectly clear of this Sin, caſt the firſt ſtone
thus condemn.

Thus I leave a Challenge with you all, to Anſwer this my
the Lord give you ſpiritual skill and underſtanding in thoſe
Covenant-Myſteries, that we may all embrace the Truth,
Jeſus, and be of one Heart, and one Mind, fervently
ſerving the Lord with one Conſent: And ſo dear Friends,
to you all.

FINIS.